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WORLD CALL

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The Mountain People Awake
LOUIS SAUNDERS

☆

From Pie Factory To Sanctuary

☆

A Mission School Is Built
J. E. MOSELEY

☆

MARCH 1951

☆

Price 20 Cents

March, 1951

Vol. 33 No. 3

WORLD CALL

International Magazine for Disciples of Christ

The Cover

This month's cover picture by Black Star is from Jamaica and illustrates one of the feature stories of this number of WORLD CALL—J. Edward Moseley's "A Mission School Is Built." A major emphasis of the issue is foreign missions. Because of present concern for the Christian program in the Orient, it is suggested that readers consider four discussions as a unit. These are the editorial on page 6, the Thailand story on pages 10-11, and the articles on China on pages 23-25. These belong together.

Hidden Answers

1. What has been a major factor in China missionaries deciding to come home?
2. For what truth are the people of Abra and Apayao seeking?
3. What new missionary opportunity has come to American churches of Disciples of Christ?
4. Why are Disciples obliged to reconsider their responsibility toward world evangelization?
5. How many churches have been aided and in what amount by Church Extension grants?
6. In what monetary and personnel way are Disciples cooperating in a union medical school in Congo?
7. What new N. B. A. building was recently dedicated?

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HOPE BLOOMS ETERNAL

With: The Blooming of the Lilies
The Alleluia of the Children

—Harold Lambert Photo

The first Easter which threw the white light of the resurrection against the black of Calvary, kindled an eternal hope in the breast of man.

Each generation has felt the surge of this hope even in the midst of turmoil and tragedy.

Our day welcomes the appearance of the lilies and the songs of the children with their reaffirmation of Christian faith and hope.

It is the glory and the responsibility of the church to present this Living Christ as The Way, The Truth and The Life.

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Global Highlights

News of the World Through the Eyes of the Church

Baptist-Disciple Commission Endorses Youth Proposals

COLUMBUS, OHIO.—The Joint Commission of Baptists and Disciples meeting here January 26 welcomed and approved the recommendations made by Baptists and Disciple young people at the 1950 Central Regional Planning Conference. The recommendations included cooperating or joint foundations on college campuses; exchange of fraternal delegates at local, state and national meetings; participation in joint projects by local Youth Fellowships; and joint use of materials by youth magazines of the two churches.

The Joint Commission also discussed the 1952 simultaneous meetings in Chicago of the American Baptist Convention and the International Convention of Disciples of Christ.

Union Conference To Revise Plans

CINCINNATI, OHIO.—The Conference of Church Union in a two-day meeting here with representatives of unity commissions of the member churches referred all discussions and comments to the executive committee and drafting committee of the Conference. It is understood that by next fall a revised plan will be sent out for study and comment within the churches.

(The next issue of WORLD CALL will carry a report of the Cincinnati meeting.)

Greek Churchman Dies in London

LONDON (R N S). — Archbishop Strenopoulis Germanos of Thyateira, Exarch of the Greek Orthodox Ecumenical Patriarchate for western and northern Europe, died here at the age of seventy-eight. Archbishop Germanos was one of the six presidents of the World Council of Churches.

He performed the Greek marriage ceremony of the Duke and Duchess of Kent in 1934.

Dr. Gresham Will Head Committee

NEW YORK.—Dr. Perry E. Gresham, of Detroit's Central Woodward Christian Church, has been named the chairman of the National Church Committee of Save the Children Federation, it was announced here at national headquarters. Other Disciple members of the Committee are Dr. Hampton Adams of St. Louis and Dr. Neal K. McGowan of San Francisco.

The Federation seeks to help needy children here and in Europe.

First Issue of National Council "Outlook" Appears

NEW YORK.—The first issue of the *Outlook,* magazine of the newly formed National Council of the Churches of Christ in the U. S. A., came from the press Jan. 11. The 32-page journal will appear monthly except in July and August, and will report and interpret the work the churches are doing together in local communities, regionally, nationally and in the world.

Deputy Air Chaplain

—Military Air Transport Service

Lt. Col. Floyd S. Smith of Medicine Lodge, Kan., assumed his new duties as deputy air chaplain for the world-wide strategic Military Air Transport Service (MATS) in January. Chaplain Smith worked his way through Phillips University and served his first pastorship with the Christian Church of Concordia, Kan. He served 32 months overseas with various Air Force units during World War II and was awarded the Bronze Star Medal. His new duties will be assisting in the co-ordination of religious activities for all MAT bases.

Dr. Samuel McCrea Cavert, general secretary of the Council, points out that primary focus of the *Outlook* will be on the National Council itself.

Editor of the new magazine is Donald C. Bolles, executive director of the National Council's Central Department of Public Relations and former managing editor of the *Federal Council Bulletin.*

Woman Elected Head of Jewish Congregation

WAKEFIELD, MASS. (RNS).—In an unusual action the congregation of Temple Emmanuel here elected a woman as its president. She is Mrs. Rosamond H. Leavitt, wife of a local physician and mother of three children. Members of the temple said they wanted to reward Mrs. Leavitt's service to Wakefield as well as to its Jewish community.

The office of temple president usually is held by a man, although there is no objection in principle among Jews to a woman serving in the post.

George Hammond Succeeds Dr. Robinson As Editor

BIRMINGHAM, ENG.—George Hammond of Bournemouth has been elected editor of *The Christian Advocate,* weekly paper of the Churches of Christ in Great Britain and Ireland. Mr. Hammond, who succeeds William Robinson in the editorship, takes over July 1. Dr. Robinson assumes his new duties as a professor at the School of Religion of Butler University, Indianapolis, Indiana, in September.

Dr. Bates Gives Canadian Lectures

TORONTO, ONT.—Dr. M. Searle Bates, professor of missions, Union Theological Seminary, New York City, gave a series of lectures here in Lecture Hall, Emmanuel College, Jan. 24-26. The lectures were sponsored by the College of Churches of Christ in Canada with the cooperation of Victoria University and Emmanuel College.

Dr. Bates recently returned to the States after thirty years in China as professor of history in the University of Nanking. Dr. Bates's lectures were: "Postwar Changes in the Problem of Religious Liberty,"

"Some Recent Contributions in Thought and Effort on Behalf of Religious Liberty," and "A Restatement of the Principles of Religious Liberty."

World Convention Will Meet in Melbourne

NEW YORK.—The executive committee of the World Convention of Disciples of Christ has voted to hold the Fourth Convention in Melbourne, Australia, Aug. 5-10, 1952, it was announced here by Dr. Jesse M. Bader, general secretary. Lack of transportation facilities prevented the meeting of the Convention as scheduled in August, 1950.

H. B. Holloway, transportation secretary, is now making arrangement for delegates to go by plane if shipping facilities are over-taxed.

Reg. Enniss, Melbourne churchman, is president of the Fourth Convention.

Disciples Hold Washington Workshop on World Order

WASHINGTON, D. C.—Disciple ministers and laymen met here Feb. 19-22 in the annual Washington Workshop on World Order sponsored by the department of public welfare of The United Christian Missionary Society under the leadership of Dr. Walter W. Sikes, national director for peace and interracial understanding.

Seminars were held with legislators, staff members of the department of state, writers and newsmen. Discussions centered around general foreign policy with special attention to the situation in the Far East and its relation to Europe. Final sessions considered what churchmen can do in their local situations to build a better world order.

National Council Asks Food for India

NEW YORK (RNS).—The National Council of Churches at its general board meeting here appealed to the United States government to make available two million tons of food grains to relieve the acute food shortage in India.

The board did not suggest that the food grains be made a gift to India, but rather that they be sent on "mutually acceptable" terms to the governments involved. U. S. aid to India is justified, said the Council, "not only on humanitarian grounds but to strengthen the bonds of friendship between the American and Indian peoples."

Special Days

Mar. 4—Foreign Missions Day
Mar. 18-25—Easter Week of Prayer
Mar. 25—Easter (Offering Day for Ministerial Relief, Home Missions, Church Extension, Christian Unity)
Mar. 25-May 13—Pentecost Emphasis on Stewardship
April 8—National College Day

New Sunday School Group at Tablada, Argentina

THIS SUNDAY SCHOOL GROUP was organized in October, 1950, in Tablada, a suburb of Buenos Aires. The community is poor economically and was without a church until Miss Jorgelina Lozada, co-pastor of the Villa Mitre Church in Buenos Aires, went there in October to work with the people. Miss Lozada had just returned from service in Europe for the World Council of Churches and a visit to the churches of the United States and Canada. Heat and flies make long classes impossible, but Miss Lozada reports that attendance and attention have been excellent. The group has 500 pesos in the treasury to buy a lot on which to build.

Seek Reversal of Dixon Case Decision

SANTA FE, N. M. (RNS).—Reversal of District Judge E. T. Hensley's judgment in the Dixon case, aimed at banning Roman Catholic influence from New Mexico public schools, was asked in a brief filed for the Catholic Church in the State Supreme Court here.

Hearings probably will not be held before the May session. Atty. Gen. Joe L. Martinez, who represents the state officials involved, was given until Feb. 14 to file his brief. Appellants have 20 days thereafter to reply.

In his decision of March 12, 1949, Judge Hensley banned the Catholic nuns and brothers named as defendants from teaching in the public schools. He prohibited distribution by the state of free texts to parochial schools, transportation of parochial pupils in public school buses and the use of church-controlled property for public school purposes.

Georgia Outlaws Masks in Public

ATLANTA, GA. (RNS).—The Georgia Council of Church Women is largely responsible for Georgia's new law outlawing the wearing of masks in public.

When a bill was introduced in the House requiring police registration of persons wearing masks in public, the Council wrote to all House members protesting that the bill "in effect gives the sanction of state law to masked parades and assemblies." The substitute measure goes further than any antimasking bill suggested in Georgia during two years of battling over the issue. The bill outlawing masks in public passed the House 149 to 1. In the Senate approval was unanimous.

Similar legislation has been introduced in South Carolina.

Korean Protestants Form Emergency Group

PUSAN, KOREA (RNS).—An emergency wartime committee of all Korean Protestant churches has been established here under the leadership of the Rev. Han Kyung Jin, a Presbyterian minister.

Purposes of the committee will be to effect closer relations with Christian churches and organizations in other democratic nations and to render all possible aid to North and

WORLD CALL

South Korean war refugees in the United Nations sector.

Officials of most Christian churches in Pusan have declared they will remain at their posts up to the last minute, even if an emergency situation arises. They said that in the meantime they will concentrate on getting their church members to places of safety.

Churches' Giving Tops Billion Dollar Mark

NEW YORK.—Annual contributions reported by 48 Protestant communions in this country rose above the billion dollar mark for the first time. This report is made by Dr. Harry S. Myers, acting executive director of the Joint Department of Stewardship of the National Council of the Churches of Christ in the U. S. A.

Total giving has shown a yearly increase ever since 1937, Dr. Myers said. He added, however, that the increases have barely kept a balance with the decreasing purchasing power of the dollar.

Contributions reported by churches in the U. S. rose from $971,862,987 to the 1950 high of $1,104,577,184.

Truman Abandons Plan for Ambassador to Vatican

WASHINGTON, D. C. (RNS).—President Truman does not plan to nominate an ambassador to the Vatican. It is possible, however, and in the opinion of most observers quite probable, that he will appoint a personal representative to the Pope in place of Myron C. Taylor, who resigned more than a year ago.

The State Department, after a four-months' study of the "trial balloon" sent up by Mr. Truman at a press conference last October, has recommended against an official diplomatic mission to the Vatican.

National Council Meets War Emergency Needs

NEW YORK (RNS).—The general board of the National Council of Churches, at its first meeting here, took steps to mobilize churches to meet the spiritual needs of the American people arising from the war emergency.

Mrs. Douglas Horton, a vice-president of the Council and wartime director of the Waves, was named chairman of a committee of 30 to recommend a special ministry to the members of the armed forces and defense workers.

The Council proposes also to guarantee the right of conscientious objectors at Congressional hearings on universal military service.

The first conference to clarify the churches' function in the war emergency was held in Greenwich, Conn., Feb. 17-19. Its recommendations will go to member churches of the National Council.

Appeals for Peace Through Negotiation

NEW YORK (RNS).—An appeal that the United States conduct negotiations with other governments "both within and without the United Nations" in an effort to secure peace was voiced here by the National Council of Churches.

At the same time the Council warned that such negotiations should not result in appeasement, "nor sacrifice justice solely in the interests of peace."

The Council flatly rejects the view that World War III is inevitable and contends that "to believe that nations are being driven into war by some blind destiny beyond their power to resist, is fatalism of the most pagan sort."

Beneath the Spire

IN 1920 EARL S. LEWELLYN joined Central Christian Church, Kansas City, Kansas . . . has been church school teacher, deacon, elder and board chairman 13 years . . . president Christian Missionary Society of Wyandotte and Johnson counties last eight years . . . member executive committee Kansas City Christian Church Commission since organized six years ago . . . spends days assisting small congregations, helps survey for new churches, makes hundreds of evangelistic calls . . . machinist and apprentice instructor for Union Pacific R. R. . . . married 29 years, helped rear three nieces . . . in Naval aviation in World War I . . . likes fishing, raising chickens . . . Mason, Scottish Rite, but church comes first.

Mr. Lewellyn

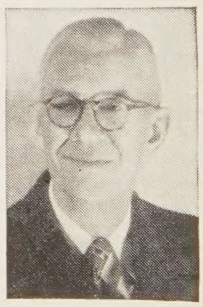
* * *

MRS. CHARLES B. MOHLE of Houston, Tex., as four-year-old Eula Phares printed and addressed a letter, by hand, that her father, W. W. Phares, Dallas pastor now, received in a distant state . . . she was graduated from high school in Dallas with highest grades ever made in that city . . . completed Latin major in three years at Southern Methodist University, graduating with honors . . . taught five years at Texas Christian University . . . while her husband took Ph.D. at Yale, she taught high school English . . . was pastor's wife at South End Christian Church, Houston . . . while Dr. Mohle is now principal of a Houston school, she teaches English in another . . . school board sends her to meetings of National Council of Teachers of English (she is a director, member public relations committee) . . . mother of two sons, David Phares and Jonathan Whitney . . . member, executive committee, National Council of Community Churches.

Mrs. Mohle

* * *

WALLACE R. BACON, in twenty-fifth year of pastorate at First Christian Church, Fort Smith, Ark., is called "best loved pastor" in city . . . as missionary, 1919-23, represented Disciple Mission at the founding of National Christian Council, sharing in birth struggles of United Christian Church of China . . . Iowa-born 62 years ago, parents were school teachers . . . voice graduate, Drake Music Conservatory; received A.B. degree, Drake U., where he was Phi Beta Kappa scholar; A.M., from College of Missions . . . former president Rotary, Noon Civics Clubs . . . served long periods on various civic and brotherhood boards . . . hobbies are fishing, a wood-working shop . . . leads Ft. Smith in the "Sanctuary Fellowship of Prayer."



Mr. Bacon

—BELL RINGER

WORLD CALL

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The Young People Are Right

REPORTED in the news columns of this issue is word of the approval of the Joint Commission of American Baptists and Disciples of Christ of certain recommendations passed on to that group by Baptist and Disciple young people.

Leave it to young people to be practical. And to be impatient with a divine impatience.

The young people who set in motion these particular recommendations were attending an interdenominational youth conference at Lake Geneva, Wisconsin. They began their resolution with these words: *"Feeling a growing concern for closer cooperation and recognizing our common beliefs and purposes, we Disciples and Baptists . . . etc."*

Their recommendations were for specific and immediate cooperation in real projects on college campuses, in meetings, conferences and conventions, in local situations, and through joint literature. Their idea is that if we will only work together as if we were one we shall truly come to be one.

These young people have the right idea. Their elders will do well to heed their advice and follow their example. A good beginning has been made. The plan for simultaneous conventions in 1952, with several joint sessions is a step in the right direction. The young people are right. We need to *do* things together.

Looking At the Crusade

ACCORDING to previously agreed upon schedule the Crusade for a Christian World came to a close with the observance of the Week of Compassion, February 11-18. This movement among the churches of Disciples of Christ has brought a new outlook and a new sense of consecration to many people. That all of its aims and objectives have not been realized must not blind us to its recorded achievements.

It is to be remembered that for many churches the Crusade continues. These have indicated their purpose to go on and reach both the financial goals and the program objectives. For some this will be a matter of weeks. For others the extended period is likely to run into months. It is to the credit of these churches that they have determined to carry on. Every possible cooperation should be given them by those who have led in the Crusade program nationally and in the states.

With respect to the financial goals of the Crusade it is important that every effort be made to complete collection of pledges as quickly as possible. This is especially true of the Week of Compassion offerings. The world needs encompassed in the askings of this year's Week of Compassion are compelling. There must be no failure to measure up to our best. Churches which for some reason have postponed the offering should not delay further. It is equally important that remittances be made promptly.

For many that which has been called the Crusade for a Christian World has supposedly come to an end. In a larger sense this must not be. The vision, the sense of reality and of commitment which lay at the heart of the Crusade must go on. Must go on for churches and for individual Christians.

No Shortcut to Peace

ASSERTING that "there is no shortcut to world peace," Supreme Court Justice William O. Douglass told the Indiana State Bar Association recently that "the world situation is not going to stabilize quickly." Improvement will come only as "we as a nation take leadership in the political field."

The Justice expressed faith that the United Nations and even a world federation could go ahead with the support of certain blocs of nations, with or without Russia. But we cannot let the military do our thinking.

America's voice, according to Mr. Douglas, has often failed to make itself heard by poverty and disease-ridden people in the belt between the Mediterranean and the Pacific. America must talk to these people *"in terms of their own aspirations such as better medical care, education, distribution of land to peasants, modern agriculture, free elections and independence from foreign domination."* We must recognize that much of this world is in a revolution which seeks these things, a revolution which cannot be bought off with dollars. "It is ideas, not dollars that count most in this campaign."

The jurist's faith that the hour is not too late "so long as World War III has not struck" brings reassurance. And he is right. There is no shortcut to peace.

See All That Is in the Picture

THE sincere seeker after truth, especially in the field of world affairs and Christian missions, must repeatedly remind himself of the need for seeing and understanding *all* the facts and happenings which make up the picture of our times.

With respect to the Christian movement in East Asia this need for balance and perspective is perfectly illustrated in three articles on the missionary program of Disciples of Christ which appear in this issue of WORLD CALL. We refer to the general statement of the situation in China by Virgil A. Sly on page 23, the story on pages 24 and 25 of the progress of the work in Shanghai, and the article by Spencer Austin on page 10 concerning the new and providential opportunity in Thailand.

These three articles are logically related. They belong together. They help tell a story. Any one of them is incomplete without the others. They are all a part of the total picture of the effort of a Christian body to bear witness in days fraught with great difficulty.

What are the three elements in this composite picture of Disciple missions? Let us look at them briefly:

THE article by Mr. Sly, though not without hope, is essentially overcast by elements of distress and gloom. It tells of the prospective withdrawal from China of missionaries who have carried on work there through many years. This is seen as a part of a general withdrawal made necessary by many factors.

One of these factors is the communist nature of the People's Central Government which has a firmer hold on the land of China and the life of its people than any regime in more than a generation.

Another factor in this move is the war psychology which causes all who are held in its grip to believe things about other people they would not normally believe. Not people in China alone, but many others also in all parts of the world are in a state of mind which makes for absurd misunderstandings and which justifies harsh actions and reprisals which would not normally be countenanced. In such a situation missionaries in China came reluctantly to feel that their continued presence would hurt the cause of the church there more than it would help.

And so the missionaries are leaving. We must not minimize the gloom of this move. It belongs in the picture. It is not all of the picture but it is an essential part of it which we cannot ignore.

IN referring to the story on the churches in Shanghai we are concerned, not just with the vigorous church life there, but also with the other situations of which it is typical. There is abundant evidence that the recent trying days in China have served to bring Christian leaders there to a new understanding of the need for developing a strong Chinese church which will survive both the loss of missionary leaders from abroad and the cutting off of financial support on which many church institutions so largely depend. No one knows just what is ahead of the church in China. No one acquainted with that church can doubt that it will give a good account of itself whatever may come.

American Christians would do well not to take too seriously the miscellaneous and often contradictory reports of positions taken by Chinese Christians which seem to indicate a turning against their missionary friends. Dr. Rowland Cross, Far Eastern Secretary of the Division of Foreign Missions of the National Council of Churches, says that reports indicate that Chinese Christians remain sympathetic and friendly in their personal dealings with American missionaries.

The expressed feeling of Christian leaders of China that "the continued presence of American missionaries might lead to unpleasant incidents" was based on the "fear that anti-foreign feelings might get out of hand." This should not be hard to understand by those who can recall some of the deplorable incidents involving Japanese Americans which took place in this country during World War II.

The first American missionaries went to China in 1830. They and their successors made tremendous contributions to China in education, in health, in social welfare and in the developing of Christian character. It is to the endeavors of these that the late Wendell Willkie referred when he spoke of the "reservoirs of good will" which had been built up. Their work is established. It can never be lost. There is a living Christian movement in China. The church in China is a part of the Church Universal.

THE third series of events which we must keep in the picture if we are to exercise true vision is outlined in Mr. Austin's article on Thailand.

Disciples of Christ in Great Britain had developed a substantial and worthy Mission in Thailand, formerly known as Siam. It includes churches, schools and a medical and hospital program.

Unfortunately, the Churches of Christ in Great Britain have neither the financial resources nor prepared missionary recruits with which to man and carry on the program. Fortunately, at the very time of crucial need in Thailand it is possible for American Disciples to send United Society personnel from China to take up where the retiring British are leaving off and to carry on the work cooperatively.

All that is in the picture. All that and more!

The way of the progress of the Christian gospel is not predictable. Its servants are not exempt from reverses. But its disappointments and reverses are temporary. Its tomorrow is as certain as the promises of God. Its philosophy is that of one who said:

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Bayag Chapel is built high in the mountains of the province of Apayao in northern Luzon. It is built of finest native redwood. Every board was sawed by hand. The 3,000-pound galva roof was carried on the backs of church members a three-day hike from the nearest road. Fifty years ago the Apayaos were headhunters. Here Christianity touches a culture two thousand years old.

The Mountain People Awake

Total Evangelism or Totalitarianism in the Philippines

By LOUIS SAUNDERS*

THE Orient is out of control. With seething revolution in China and violent explosion in Korea we are prone to hold our heads and ask, "What next?" The spotlight of world attention will be focused on the Orient for a long, long time.

In this era of world consciousness we are acutely sensitive to the fact that what happens anywhere in the world may affect each of us. It is a long way from the relationship of brother to brother but it is at least that of neighbor. The Philippines are a part of that neighborhood although located exactly on the other side of the globe.

Will the Philippines become communist? We don't know but we believe that the church is potentially the most vital of all the forces that oppose the totalitarianism which now seems so periously imminent.

Disciple Work in the Philippines

Disciples have had a successful missionary program in the Philippines for fifty years. It has been concentrated in the lowlands. The new emphasis is to be in the mountain provinces of Abra and Apayao for three reasons: (1) The lowland churches are rapidly becoming self-sustaining and self-propagating. (2) These provinces are the sole responsibility of Disciples under comity arrangements, and we have a moral obligation to reach them with the gospel *now*. (3) There is a great awakening in the mountains.

The third reason is very encouraging. Just since the war these people have become "a field white unto the harvest." They have a curiosity, willingness—even eagerness—to learn that which is new.

The Tide in the Affairs of Men

"There is a tide in the affairs of men which taken at its crest . . . " This is the time for a sweeping evangelistic effort. This is the time for the church *to go forward in* Abra and Apayao. They are dissatisfied with their old nature worship. They are searching for a deeper faith and a greater assurance than the spirits which dwell in trees can give. The Christian gospel is the truth for which they seek.

One day I was a chaplain with the Air Force, the next, surprised, pleased and a little bewildered, a short-term missionary. My observations are perhaps the things which you also would have noticed.

*Mr. Saunders is a former chaplain and served a short term as missionary in the Philippines with The United Christian Missionary Society. He is now a graduate student at Union Theological Seminary in New York.

Pedro Bunot and his family are Christians. He is the mayor of the municipality of Bayag with its 4,000 people scattered over more than four hundred square miles. He has done much to further the growth of the six new churches in his municipality.

The Tinguians of Abra are a more progressive tribe than the Apayaos, who are more isolated. The Apayaos have "Rip-Van-Winkled" for not twenty but possibly two thousand years since migrating from Indonesia and Mongolia.

So inaccessible is Apayao that it takes four days to reach the interior from the nearest road. This explains the arrested social development. Fifty years ago they were headhunters. Their primitive agriculture does not yet make use of animals. They live in the same kind of houses, eat the same impoverished diet, worship the same spirits, participate in the same practices of polygamy as did their ancestors in the year Christ was born.

World's Most Honest People

They are perhaps the most honest people in the world. If they find something you have lost they will walk a day to return it to you. They are simple, friendly and tremendously hospitable. They are aesthetic, self-reliant and courageous. They are physically attractive, even featured, clean and neat in personal appearance. They are eager to learn what is going on in the world.

Someone wrote that the greatest problem in Africa is to help the people want to be improved. The mountain people of the Philippines are enjoying such a frame of mind today. It may not last and we must work while it is yet day.

Phenomenal Growth

Abra and Apayao are much alike. I worked in Apayao. We had two small congregations and chapels there before the war. They were war casualties. In 1947 Pastor Graciano Confirma went in as a home missionary with The United Christian Missionary Society. He located in the Bayag area and in two years had taught and baptized some two hundred people, established six congregations and built six chapels.

In July of 1948 Disciples opened a new mission station and started the province's only high school in Kabugao, the capitol of the province. Pastor Narcisso Ibarra went in with me to be the new pastor of the Kabugao chapel whose membership could then be counted on the fingers of one hand.

That first year one hundred were baptized and large groups came from neighboring villages and have since organized their own churches. The high school now has almost a hundred students and offers great promise for the future. When I left the field, other churches were being organized.

The Present Situation

Harvey Lord, who worked in the mountain area before his and Mrs. Lord's recent return to the States, reports that we now have thirteen congregations (eleven of them new)—all with chapels or temporary quarters. The average Sunday attendance is close to six hundred. There were four hundred delegates at a recent convention in Kabugao. Over a dozen young people are in the Vigan Training School preparing for the ministry among their own mountain people.

The success we prayed for in ten years came in three. In our wildest dreams we never thought it would happen. These people are moving away from their worship and superstition to new life in the church. Is it any wonder that rumors are flying in the province that it will be the first Protestant province in the Philippines?

The success in Abra has been just as astonishing. In San Ramon, for instance, the church grew from zero membership to over one hundred in three months.

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The old spirit worship of the Apayaos called for a large rice offering, which sometimes took much of a family's food supply. Christians are taught that God blesses them with the rice harvest, but the Apayaos insisted something should be done before they could touch the rice for food. Pastor Ibarra, with the counsel of Louis Saunders, went into the homes of his members and conducted thanksgiving services and blessed the rice to the nourishment of their bodies and the building of God's kingdom.

John Sayag and Maconis Puddao went with Mr. Saunders on a ten-day walking trip visiting churches of Apayao. They decided then they wanted to be evangelists. Now they are students in Vigan Training School preparing for the Christian ministry with the new mountain churches.

Louis Saunders, the author, became a short-term missionary after serving as Air Force chaplain in the Philippines. He stands beside Butao Chapel in the mountains of Luzon.

Above is Pastor Graciano Confirma and his wife Pacita with the children's choir of the Bayag church. The Confirmas hold devotional services each evening, two teaching sessions a day, Sunday school, church services and young people's programs on Sunday. Pastor Confirma taught and baptized some two hundred people in the first two years of his ministry.

At the left, the Kabugao church picnics after the Sunday morning services. Members spread their lunch on banana leaves in the shade beside the Apayao River.

Mission Work in Thailand

American Disciples Join British in the Orient

By SPENCER AUSTIN*

TRULY the ways of God "are past finding out." No one would have dreamed in 1903 that the new mission station being established in Nakon Pathom by the British Churches of Christ would become a doorway of missionary opportunity for American churches in 1951 as other doors in the Orient were being closed.

It was an interesting and significant turn of events —certainly the providential hand of God—that made it possible in the January meeting of the board of trustees of The United Christian Missionary Society to vote to share with British Disciples in Siam as well as to vote funds to remove our present missionaries from China.

The Churches of Christ Mission in Siam, now officially known as Thailand, was begun in 1903 by Dr. and Mrs. Percy Clark, who were joined later by Miss Esther Halliday. Under the leadership of these consecrated servants of Christ, the mission has become a significant work with five congregations totaling approximately 600 members, a Chinese school and a Thai school enrolling together approximately 900 pupils and employing approximately forty teachers, and a hospital staffed by two Chinese doctors and eight nurses. Dr. Chen, Chinese head of the hospital, and Mrs. Chen spent most of 1950 in Britain continuing their studies in medicine and education.

War Depleted British Churches

All three of our British missionaries are well passed the age of retirement and Dr. Clark in particular is broken in health and unable to give any leadership to the mission. Mrs. Clark and Miss Halliday have repeatedly called for replacements during the recent postwar years, particularly in the fields of evangelism, teaching and administration for the school and the mission. The depleted membership and limited resources of our British churches, resulting from the war years, have made it impossible for the reinforcements to come from Britain.

During my visit to the British Isles in the summer of 1950, conferences were held with the British missionary committee and Dr. Chen, exploring the possibility of having the American churches of Disciples of Christ share with the British in maintaining the mission. The unity of purpose, the kindred practices and mutual concerns for missions made the suggestion seem fruitful.

An exchange of correspondence, additional conferences with Arthur Brown, fraternal delegate from Britain, and the establishment of a mutually acceptable working basis, resulted in an agreement that by early spring, Miss Edna Gish would begin work in Thailand with the understanding that additional American missionaries, now in school, will arrive on the field as preparation can be made for them. Their work will be administered by the secretary of the Philippines and India for the United Society.

Orchid of the Orient

Thailand, often called the "Orchid of the Orient" because of the shape of its geographical boundaries, is the most modern independent population in the Orient excepting Japan. Of its 18,000,000 people, it was reported in 1947 at the Whitby, Ontario, Conference that only 10,000 were Christian. Nevertheless, this vigorous Christian community sponsored one of the ecumenical conferences at Bangkok in December, 1949.

Nakon Pathom, where our British work is located, is a renowned Buddhist center, approximately thirty-five miles from Bangkok. It is the site of the largest and tallest Buddhist pagoda in Thailand and draws thousands of pilgrims annually. It is reminiscent of Ephesus and its temple of Diana about which Paul commented "a great and effectual door is opened unto me and there are many adversaries."

Chinese and Thai

The population of the community is a mixture of Chinese and Thai and the mission conducts schools in both languages. The work among the Chinese represents about one-third of the mission group. Mrs. Clark, making her 47th annual report to the British conference in August, 1950, wrote as follows:

"The Chinese work is more encouraging than the Siamese, both as regards numbers and backbone. Voluntary visitation has been the key activity of the church during the year. The children of Christians are very numerous and they regard the church as their second home. The church choir is enthusiastic and they have a fine leader. . . . It is a joy that so many Christian groups show a real living faith in Christ. . . .

"Our present great lack is for someone free and able to establish a Bible school in Nakon Pathom. We would urge that the first missionary that comes should be for this work. . . . Never were the prospects so bright and the trained workers so few. A unique feature of the time is the immigration to this country of many missionaries from China some of whom have visited us, and been surprised at the wide open door for evangelism."

The move to cooperate with British Disciples in missions in Thailand is a move toward closer cooperation with our English-speaking cousins across the Atlantic and an opportunity to capitalize on the experience and training of our China missionaries in furthering the gospel.

*Mr. Austin is executive secretary of the department of resources of The United Christian Missionary Society and was fraternal delegate for the International Convention to British Churches of Christ in 1950.

Nakon Pathom has this fine church building. The members of this congregation underwent much non-Christian pressure from the occupation during World War II, but they held firm and eagerly welcomed the missionaries back.

Miss Halliday, center, and Nakon Pathom Sunday school teachers.

Boy Scout activities are popular with the Thai and Chinese.

The new Mission Hospital in Nakon Pathom has a staff of two Chinese doctors and eight nurses. Dr. Chen, Chinese head of the hospital, and Mrs. Chen spent most of 1950 in Britain continuing their studies. The hospital was closed during the occupation.

WORLD CALL

The Mountain People Awake

(*Continued from page* 8)

The new high school in Abra is even more successful than the one in Apayao. It is a new day in the mountains. The church is moving in and is limited only by its own efforts.

Let us look at some of the problems faced in this area. *What are they?*

To evangelize the provinces and win them for Christ and the church. To teach the new converts the significance of the Christian faith for them as individuals and for their community life. To assist in infusing the Christian ideal into their social life, culture and economic and family life.

This is a herculean task but to be satisfied with less is to invite disaster. We need to remember that thirty years ago all Russia belonged to the church but it stood aloof from the real life of the country. We need to write Christianity into the total life of the people lest they become totalitarian in another sense.

A Beginning

Already we have bought work animals and started teaching people more modern means of agriculture. We took in registered breeding pigs, dozens of varities of vegetable seed for experimental purposes and placed a sewing machine with the Bayag church. We tried to get a pottery shop started to enable them to make their own kitchenware. We helped in starting a new harvest festival custom in harmony with Christian ideals.

These and other things are a very small beginning. We will go on to assist in teaching the people arts, crafts, skills of which they know nothing now. We must assist them in finding a cash crop or native industry to enable them to purchase the things they need such as clothes, matches, medicine and other everyday articles. We will teach them through group process the dynamics of democracy for use in church and state. We will prove that Christ came that they might have life and have it more abundantly.

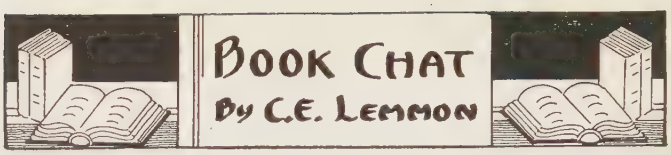
Total Evangelism

The evangelism that enriches the total life of the people, develops community and makes for a Christian neighborhood will bring people to identify themselves with their neighbor even as they identify themselves with God. It will put confidence in the Christian God in the center of the soul, establish a warm personal relationship with God and give them confidence in the outcome of life's struggles.

Will this prevent totalitarian communism? I am certain if total evangelism won't, then nothing will.

It is not too late to win the Orient for Christ. We have a golden opportunity now to do our part in the Philippines.

Approximately 2,500 Christian missionaries are at work in Japan, according to information received by the Japan International Christian University Foundation. Of this number about 1,500 are Catholic and 1,000 are Protestant. Of the total now in Japan 1,900 entered since the beginning of the Occupation.



DR. Edgar J. Goodspeed is America's most noted New Testament scholar. Thirty years ago he was already famous as a teacher at the Divinity School of the University of Chicago. His translation of the New Testament into the American vernacular was published in 1923. This writer had the privilege of being in a class under Dr. Goodspeed on the Gospel of Mark, just a year before the publication of his translation. It was a rare experience and one that time has enhanced. Dr. Goodspeed is not only our most famous New Testament scholar but he is a writer of high quality. A long list of books attests to his industry and he is adept in exposition of his scholarly deductions as a popular essayist. He has capped off his long life of productivity by writing the *Life of Jesus.*

Here in this short work is combined all of his rare skills—the skill of the scholar, of the essayist and of the reverent Christian believer. The work is not padded with trivial details nor is it loaded with conjecture as are so many works on Jesus. In reading this *Life of Jesus* one retains the clearly etched picture of the Gospels. The drama which one feels in the reading of the Gospels is intensified in this work as Jesus comes forth as a powerful leader and a vital figure of his contemporary world. This life of our Master should be our American classic.

KELLY O'Neall, Denver pastor, has a new book of lenten sermons, *Paths the Master Trod.* Dr. O'Neall is a good preacher with excellent sermon structure and vivid diction which carries with it an overtone of enthusiasm and movement. He is able to impart these qualities to the printed page. His book is a fine addition to our lenten literature.

POWEL Mills Dawley's *The Words of Life* is a series of addresses on the words of Christ from the cross. The essays are written in an attractive style, thoughtful, reverent and simple. This book will be useful to ministers who are called upon to conduct services on Good Friday, or who would preach a series of sermons on the Seven Last Words. The quality of the writing is such that skillful readers could prepare a helpful Good Friday service by reading cuttings from these essays.

THE Abingdon-Cokesbury press published a little book of daily devotionals for service men during the war which was called *Strength for Service,* bound in khaki for the Army men and in blue for the Navy. There is a page of devotional material consisting of comment, scripture and prayer for every day of the year, prepared by leaders of various communions. More than 700,000 of these little books were published during the war. The book has been completely rewritten with new devotionals and new material. No doubt it will be equally serviceable in our present emergency. Both its form and content are well suited to its purposes.

NO portion of the New Testament is more applicable to our day of crisis than the First Epistle of Peter. The Baker Book House is publishing some reprints of old classics and now issues F. B. Meyer's *Tried by*

(*Continued on page* 44)

I Believe in World Missions

By DONALD F. WEST*

Donald F. West

A VERY discerning Scotsman made this prophecy shortly after World War I: "It is either the evangelization of the world in this generation or the damnation of the world in this generation." His reporter, Dr. Kenneth Scott Latourette says in *Tomorrow Is Here,* "Events have proved that he was ahead of his time."

The Scottish prophet was right in more than the matter of time. He saw that evangelism on a world scale —which is a good definition of missions—has everything to do with the health, sanity and survival of our world order. Few generations of Christians have had a more decisive opportunity than we in relating the force of world missions to the field of world need.

Many American church members have been as unprepared for recent world events as those who make no profession of faith. America's reaction to military and diplomatic reverses abroad, through mobilization and a mounting war psychology, induces an emotional climate affecting our thinking as Christians. It is in this atmosphere that Disciples of Christ are obliged to reconsider their responsibility for their future program in world evangelization, and churchmanship at home.

We should frankly face the temptations which would threaten our performance as a people in world missions. The recoil of isolationist feeling following the "Dunkirk" of Korea would prompt some to favor pulling in our perimeter of Christian responsibility. Still more deadly is the temptation to substitute an all-out reliance on military force abroad and vigilant tactics at home for more fundamental approaches to the solution of problems which can explode in open conflict.

Dangers to Christian Work

More subtle than these shifts in attitude are the dangers implicit for Christian work in mounting inflation and the creation of a war economy. For a long time the much coveted American standard of living has been the enemy of major stewardship in our churches. If we are to experience a wartime economy for an indefinite period, we must resist the attitude that investment in the Christian enterprise is optional or expendable. With the closing of the Crusade for a Christian World, it will be easy for some individuals among Disciples of Christ to fall back to a mediocre level of giving and to rationalize it because of the rising cost of living.

Because of the trigger-tense atmosphere, and the possibility that we may succumb to subtly dangerous wartime thinking, it is in order for us to look to the basic convictions which underlie all our Christian work. If the alternatives, bluntly stated, are evangelization or damnation, what are the conditions of our enlistment in the task?

If the ultimate solution of humanity's debacle is nothing less than world evangelization, the Christian church must ascribe to Christ the Lordship of all the earth.

Archbishop William Temple once told the Student Volunteer Movement: " 'All authority has been given unto me in heaven and on earth,' the Lord is recorded to have said; 'go ye, *therefore,* and preach the gospel to all nations.' 'Therefore,' because the authority is his; because the only right and wise way for men to order life is under his authority."

Failure to Accept Lordship of Christ

An unconscious heresy has crept into current American Christianity in the failure of many professing followers of Christ to submit in mind and deed to the Lordship of Christ. Service for him through the church is at best an option. Sacrificial endeavor and money giving are entirely foreign to the experience of countless "disciples." To assert that because of Christ's commission every Christian has a duty to extend his kingdom is to appear "over-enthusiastic" or even "fanatical" to many otherwise acceptable Christians.

Now that the church is under the brutal judgment of history, and in some lands has had to go underground, it is time to ask American Christians, *"Do you* or *do you not* accept the authority of Christ to order your life and to conscript your talents and resources for his work?" And discussion of individual interest in or obligation to the missionary task of the church is futile until this primary issue is settled. Without the firm foundation of accepting the rule of Jesus as Lord, the expedient acquiescence of many in the attitudes of "this world" is inevitable.

Conviction of Jesus' Mission

A very practical result of believing that Jesus is Lord, and has authority which sustains his mission, is the further conviction that his mission shall not fail.

A grave drawback to the missionary endeavor is the lurking skepticism as to its ultimate "success." The news that the China mission staff of The United Christian Missionary Society is being withdrawn may elicit the remark, "Well, I always felt that missions are no match for communism." Or, "The only thing that will take care of the Communists is the atom bomb."

Bishop Stephen Neill, who agrees that "communism is one of our chief headaches in the Christian world," asks Christians this question: "Do we take seriously the fact that they also are persons for whom Christ died, and that if the gospel is indeed the power of God unto

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salvation, then it is a power that can save the Communist no less than anyone else? *The church can never make sure of its own future except by converting its enemies.* If we no longer have the power to convert Communists, then we might be well advised as Christians and churches just to make our wills and give up the struggle."

A sober study of the rise and fall of cultures and civilizations and reflection upon the encounters of the church with many former rivals, vindicates the faith that an obedient church cannot fail, no matter how formidable its opponents may be. Christianity's coming triumph over communism will come to pass by the methods Christ has taught, and according to the leading of his spirit. The church's strategy of coping with communism will be founded on this faith, and not upon any worldly effort to "contain" or overthrow by force.

A Jurist Speaks

Discerning minds have discovered how vulnerable communism is when the basic human needs it exploits are ministered to in disinterested good will. Justice William O. Douglas, in a recent *Look* Magazine article, asserts:

"Military power alone will never stop the Communist advance in Asia. . . . We must win people as well as battles if we are to stop communism.

"The generals who plan our strategy are not equipped to deal with the forces that are stirring Asia today.

"What is happening in Asia is a series of revolutions against oppression and poverty. The Communists whip them and accelerate them. But their origin is not communist and they cannot be killed off.

"They call for a *political* approach to the problem more than a *military* plan of action. They demand a great American program to support the aspirations as we achieved ours in 1776. Nothing short of that can save Asia from communism in the long run."

The missionary arm of the churches would go beyond the program Mr. Justice Douglas proposes for the state. As Bishop Neill affirms, Christianity must win not only the peoples whom Communists would exploit. It would win the exploiters as well. But this will not come to pass as long as the churches are crippled and paralyzed by defensiveness and defeatism resulting from lack of faith.

Missionaries Testify

Missionaries testify to this conviction. A missionary doctor in India was recently quoted in *Presbyterian Life* as saying:

"In this day, when communism is at our doors, I wonder why we make haste so slowly! We have almost no missionaries for evangelistic work in our vast districts now. Recruits are not being sent out. Our Christians need teaching and training and guidance. They are straying away for lack of it.

"We need undiluted enthusiastic evangelism among non-Christians, both in cities and the country. We need social-evangelistic workers in our hospitals. When it is too late, will we wake up to our lost opportunity? We have tried to build a Christian church in India. It has been built; but so far leadership as well as followers are in great need of our help in every respect. An active evangelistic program of the next five years might change the whole history of the church of Christ in India."

Another missionary witness, writing in *Presbyterian Life* from West Punjab, Pakistan, exclaims:

"Perhaps the greatest thing in the next fifty years is to fire youth with a zeal for the kingdom of God. Only communism seems to inflame the youth of Asia with passionate idealism, and in my opinion, the whole of Asia, apart from the Moslem world, will go communistic within the next ten years. The Moslem world may or may not follow suit, depending on factors which I cannot go into now. . . . I feel that, unless European and western civilization can recover its faith and work creatively to meet the problems of peace and reconstruction, it too, will go down under the onslaught of communistic totalitarianism."

Imperatives to the Church

The church and each member thereof are under two imperatives which cannot be escaped by ignorance of them, by rationalizing our failure to meet them, or by overt efforts to evade them.

The first imperative is the range of incredible human need of which we are aware, dramatized by the doors of opportunity for missionary work which stand ajar to us. The judgment of God is visited upon us in the coincidence of these opportunities with our diversion in selfish indulgence of money rightfully belonging to God. As the missionaries in India, quoted above, have demonstrated, no experience is more harrowing for our missionaries than to live hard up against both opportunity and need, and be unable to channel a Christian response, because it lags, or fails to arrive.

The second imperative is no less commanding. It is the standing offer of hundreds of our finest Christian youth to respond to these opportunities and needs as conscripts of Christ and his church. At this very moment hundreds are implementing their declared intentions in undergraduate and graduate preparation for Christian vocations at home or abroad.

An Obligation to Jesus

The obligation of the churches to sustain their commitment should be equated with obligation to Jesus Christ, whose call they have answered. Their willingness to serve is one of the most dynamic facts to which our minds and hearts may adjust. Our fidelity to the call of Christ to represent him on our chosen frontiers of service will be measured by our support of these candidates.

Disciples of Jesus Christ who are fully obedient to his Lordship, fully confident of his ultimate victory, and fully committed to the extension of his kingdom through every open door, will not be dismayed by the face of our world today. *Our faith is more than adequate* for the outrageous manifestations of human sin today, and our ministries were never more relevant, in method, motive and insight, to the awful needs we know. By the clue supplied from the mind and word of our Lord himself, the character of our opportunity is to be regarded not as crisis, but as *harvest.*

From Pie Factory to Sanctuary

Mr. and Mrs. Cecil Warner and the new Second Christian Church, Boise, Idaho.

"WHAT do you make in a pie factory?" This is the question William T. Pearcy was asking friends in Missions Building January 24 when the Board of Church Extension of Disciples of Christ released its annual report. Mr. Pearcy—Bill to his friends—has a different answer to this question. He found it in Boise, Idaho.

Paul DeF Mortimore, secretary of the South Idaho Christian Missionary Society, or Hartzell Cobbs, pastor of First Christian Church of Boise, will tell you that "a church can be made in a pie factory." And to prove it they will point to Second Christian Church and the work of Cecil Warner, its pastor. A dedicated group of people holding services in a pie factory decided to build a house of God. They received from the Board of Church Extension a loan of $10,000 and a grant of $2,500.

December 10, 1950, the new building was dedicated. The temporary "built in" parsonage on the second floor will in time be used for educational purposes. The church has a promising future.

1900 and Now

The files of the Board of Church Extension are full of such stories. Mr. Pearcy points out some comparative figures so that Disciples may see how Church Extension gets its name. In 1950 a total of 155 new loans were closed amounting to $1,787,730. In 1900 at the century's turn 60 loans totaling $50,925 were made.

The Board was established in 1884. At the close of the century 505 loans had been made. At the half-century mark, the end of 1950, 4,043 loans had been made.

Grant funds now total $224,687, of which $185,078 has come from a Crusade for a Christian World. Thus far 63 churches have been aided with grants. In 1950 the 17 congregations assisted received $46,300. A grant bridges the gap between the loan a mission group can carry and the total amount it must borrow to build. No interest is charged and no payments are required for at least five years.

The 1950 report contains several record-breaking figures. Interest collected was $191,381 and principal returned $1,017,780. Assets of the Board increased to $5,432,602 and trust deposits stepped up to $1,420,730. Interest paid to depositing churches, church organizations and individuals was $39,949.

The Bureau of Architecture served 431 churches during the year, another record. For the first time it prepared complete working drawings for a new mission church. The advisory architect visited 26 churches in Puerto Rico. Since his return 11 sketches have been prepared for various building projects. Church Extension can greatly strengthen the work in this Latin American mission field.

Work is World-wide

In 1900 work was limited to the United States. Now the outreach extends to Canada, Mexico, South America, Puerto Rico, Congo, the Philippines and Hawaii, and in 1950 to South Africa also. The Linden Church in Johannesburg needed a building badly. Church Extension provided a loan of $4,200 and a grant of $2,800, and the building was dedicated November 12, 1950.

"But what about building in the light of present world conditions?" many ask. And the Board of Church Extension gives this considered reply: "If a congregation needs to build, has its plans completed and costs determined, is assured of the materials required and has the money for the project in hand or in sight, then that congregation would be justified in proceeding, keeping in mind that government controls could conceivably freeze the project at any time. Regardless of where it is in the planning process, it is justified in going ahead with its plans on the assumption that the program can be carried through. If the world situation should force government limitations on construction, the congregation would then need to re-examine its program in the light of these new developments."

The half-century finds the Board of Church Extension strong, experienced and with faith and courage to face the future with the churches it serves.

The architect's drawing for the central block of *Institut Medical Evangelique* now under construction at Kimpese in the Congo.

Medicine in Congo Enters New Era

Disciples Join in Union Medical School for Belgian Congo

By BETTY BRIDWELL

INTOLE from Bolenge spoke for many Bantus that day when he said, "Now we know we sat in darkness and the shadow of death, but the missionary brought to us both light and life." Intole, an old and respected Christian, had come to Lotumbe to join in the dedication of the new hospital that Sunday in December, 1916. He spoke for many Congolese whose introduction to Christianity had been through medical missions.

The magic of "the needle" had already come to have its scientific embarrassment to the medical missionary. At first hard to persuade, the Bantu had finally yielded to injections of neosalvarsan for yaws. When the ugly and distorting pustules disappeared like magic, and their skin was once again a satiny chocolate brown, the Congolese came to believe that the needle would cure every ill.

Dr. Biddle, the Pathfinder

From the beginning of the missionary enterprise in Africa, Disciples of Christ have had doctors who went to heal men's bodies as well as their souls. Dr. Harry N. Biddle, the pathfinder, went with Ellsworth Faris to scout out the upper Congo and gave his life before the mission was established.

Dr. Royal J. Dye immediately took up the work, and ever since, the Congo Mission of the Disciples of Christ has taken the best of medical science to the Bantu.

Whether missionary doctors spend a year or two, or a lifetime in Africa as Dr. Louis F. Jaggard did, the great continent and its people win the affection and loyalty of all. They will say, "The best years of my life were those in the Congo."

The Congolese find academic study difficult. They struggle with ideas, but they learn readily from example and doing. Missionary doctors have developed remarkably skilled assistants from illiterate but highly intelligent native workers.

In one short year Dr. G. J. P. Barger taught John Botofe the essentials of treating minor ailments. Botofe had to learn to spell and write so he could keep a record of the patients' treatment. This was most difficult for him. But he easily learned to sterilize instruments, to treat tropical ulcers, to douche and dress wounds. He pulled teeth. He gave medicines. He carried out treatments. He helped with operations.

In fact, he became so valuable to Dr. Barger that Botofe thought himself overworked and would occasionly plead some ailment to get a vacation. Dr. Barger struggled to teach him self-discipline, to get him to enforce the doctor's orders on his contrary friends. But he won Dr. Barger by his willingness to serve. Then too, once Botofe learned to read, he was often found during a lull in his work with Dr. Barger's Lonkundo Gospels pouring over the fourth chapter of John.

Bometela of Lotumbe

Bometela, hospital assistant at Lotumbe, became a fine surgeon. Dr. William E. Davis, Disciple missionary, describes Bometela in his book, *Ten Years in the Congo*. Bometela was head hospital boy. For four years he worked with Dr. Davis. He did much of the administrative work. He tended the sick in the village. He was the soul of tact with the noisy patients who packed the dispensary every Wednesday and Saturday.

Bometela could always keep his head no matter how loud the din of voices or how pungent the smell of sweaty, unclean bodies. He knew how to judge the native haggling. The pleas for "the needle" were insistent when bodies were swollen with yaws. Although the shots were only five francs, designing natives wanted them for two or three if they could talk the doctor out of his price.

Dr. Davis relied on Bometela to judge which were honestly poor and which were evading the fee. If Bometela listened to the story and passed judgment with his quiet aside to the doctor, "Let them have it," the patient received the neosalvarsan at his own

price. If Bometela said, "Make them pay," Dr. Davis was immovable.

Afterward he went to a large hospital in Boende to get work with a letter saying he could perform major operations. The doctor in charge demanded a demonstration with a threat of chains if the claim were not made good. The subject proved to be a patient with a huge elephantiasis tumor.

Bometela was sober but undaunted. His modest report to Dr. Davis was simply, "And I came out very well indeed." What a tribute to the four years with Dr. Davis!

But this method of training medical assistants is slow, even though the product may be a very skilled worker.

Medical Needs of Congo

The need in the Congo is too great. There is one doctor for every 40,000 of the population. In the United States we have one for every 750. In Africa there is one registered nurse for every 13,000. We have one for every 500. They have one auxiliary worker for every 3,750. We have one for every 650. Missionary personnel can never be supplied in sufficient quantity to fill the need. For decades medical workers have hoped to find better ways of training the Congolese to help themselves.

In 1932 the Baptists established *Ecole Protestante des Auxiliaires Medicaux au Congo* at Sona Bata, a mission station south of the area where Disciples of Christ work. It is one of two Protestant medical schools recognized by the Belgian government. Sona Bata has grown and given many well-trained medical aids to Congo.

Much earlier, in 1909, *Ecole de Pasteurs et d' Instituteurs* at Kimpese enrolled its first students in training for the ministry in Congo. This school was the cooperative effort of American and British Baptists and the Covenant Church of Sweden.

In 1944 these mission groups took the lead in making a union medical school a reality. Now five missions—the American Baptist Foreign Mission Society, the Baptist Missionary Society of England, the Christian and Missionary Alliance, the Disciples of Christ Congo Mission and the *Svenska Mission Forbundet* of Sweden—are cooperating in building the *Institut Medical Evangelique* at Kimpese.

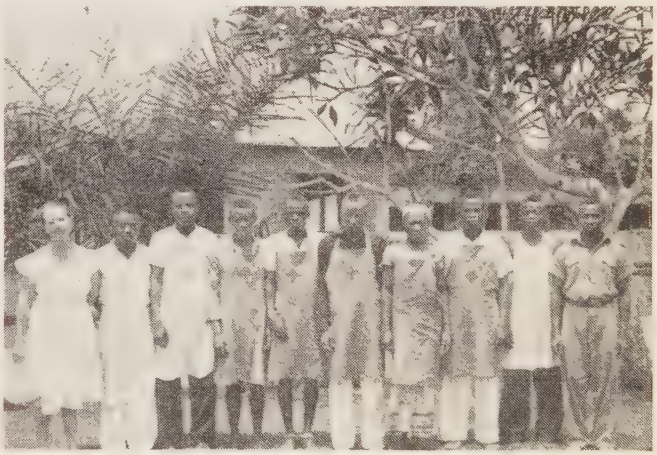
Disciples Vote One Share

In September, 1950, the trustees of The United Christian Missionary Society voted to contribute one full share or $20,000, one-fourth of the share to be given immediately. In November Dr. Howard Horner, now stationed in Wema, and Dr. John Ross, new missionary at Lotumbe, were appointed the first Disciple trustees of the new school. Trustees are appointed by their respective home boards on nomination by the mission bodies on the field and serve for a three-year term unless they cease to be missionaries.

Kimpese was chosen as the location of the *Institut* because of the renown of the pastors' training school already there and because it lies about halfway between Matadi, the principal port city, and Leopold-

Dr. Howard Horner and Nurse Margaret Shaw with Congolese medical aids perform an operation in the Wema station hospital. Dr. Horner is one of two Disciple trustees of the new *Institut Medical Evangelique* at Kimpese.

Goldie Alumbaugh and the Congolese hospital staff at Lotumbe. The new school at Kimpese will make possible the training of larger numbers of such native workers.



The success of neosalvarsan given for yaws has taken away the fear the Congolese formerly had of the needle.

ville, the capitol of Belgian Congo. The mission station is near the railroad and the Matadi-Leopoldville motor road, so it has the advantages of being apart from the heavy traffic of life and still conveniently located to the arteries of transportation.

The *Institut* will eventually absorb the school now at Sona Bata. The second-year class will be moved down to Kimpese for the opening of the fall term in 1951 and the rest of the student body the following year.

Will Train Medical Aids

The *Institut Medical Evangelique* will train nurse-aids, midwife-aids, nurses and medical assistants. Preparation of these range from one to four years. Courses will be taught in French and Kikongo. Linguists of the Congo say that nationals of any region learn Kikongo readily, and this is especially important to Disciples because their mission stations lie to the north of Leopoldville in other language-dialect areas.

The *Institut* beside training students in medicine and Christian living will have a large hospital to serve the Congolese of the area and also as the central hospital for the Protestant Mission. A medium-sized model leprosy colony will be established and there will be a full-time leprologist on the staff.

Entering students will be carefully screened. Both the student and his wife, if married, must be church members in good standing. Midwife-aids may be accepted when only inquirers since they have a tendency to enter at an early age. Each must have a genuine self-effacing interest in the well-being of his fellowmen. He must be recommended by his native church and by the nationals and missionaries of the sending station. Each must have had at least three months probationary period in a mission hospital to enter as nurse-aid or midwife-aid students, and six months or more to enter as students in the nurses' or medical assistants' course.

Scholastic requirements range from graduation from the equivalent of third grade for midwife-aids to graduates of tenth grade for medical assistants.

Belgian Government Will Help

The Belgian government cannot undertake such medical instruction as this, but it subsidizes freely. The Native Welfare Fund is contributing $200,000 for buildings, and the Colonial Medical Service may grant another $100,000.

Plans for developing both the missionary and African staff stretch over a period of ten years. Disciples now plan to provide a missionary doctor by the school year of 1953-54.

Dr. Barger and Dr. Davis thought themselves fortunate—and rightly so—if they found one Botofe or one Bometela who with their constant attention could be trained as a medical aid. In the future *I.M.E.* will train scores of nationals to serve beside missionary personnel. And the people of Belgian Congo will have more of the "light and life" for which Intole gave thanks in 1916.

ANTICIPATING the expansion of the armed forces, the recalling of many chaplains to military service and the consequent shortage of ministers, the International Convention of Disciples of Christ at Oklahoma City last October authorized a Committee on Draft Deferments. The committee is to certify approved theological students and pre-theological students as eligible for deferment as candidates for the Christian ministry. It will also handle cases of conscientious objection arising among our young men called in the draft. Appointed by the Convention executive committee to serve on the Committee are Benton B. Miller, chairman, Ephriam D. Lowe, E. K. Higdon, H. L. Smith, and James A. Crain as administrative secretary.

AT its initial meeting in Indianapolis on January 17, the committee adopted a policy of certifying as approved candidates for the Christian ministry students actually enrolled in recognized theological seminaries or Bible colleges upon certification of the dean that the student is pursuing in a satisfactory manner a full course leading to a graduate degree in religion.

IN the case of a pre-theological student, where the candidate is in college pursuing undergraduate work, the committee will issue a certificate upon receipt of (a) a statement from the pastor and elders of the candidate's home church that he has been approved as a student for the Christian ministry; (b) a statement from the dean of the college in which he is enrolled that he is carrying in a satisfactory manner a full course which fulfills pre-theological requirements; and (c) a certificate from the dean of a recognized theological seminary or Bible college that he will be admitted upon satisfactory completion of his undergraduate work.

In cases where a young man who has volunteered for the ministry is still in high school or not yet in college, statements should be secured from the pastor and elders of his church, from the principal of the high school where he is enrolled, if still in high school, that his intention to study for the Christian ministry is known and that his reputation is consistent with this vocation, and a statement from the dean of the recognized seminary or Bible college of his choice that he will be received upon completion of his undergraduate work.

WHERE the candidate is not yet eighteen these statements should be procured at once and filed with the local draft board at the time of registration. Where the candidate is already registered copies of the statements should be filed with the local draft board with a request that they be attached to his questionnaire. He should retain copies for his own files and should send copies also to the Committee on Draft Deferments, James A. Crain, administrative secretary, 222 S. Downey Avenue, Indianapolis 7, Indiana.

NOTE: Under a Selective Service regulation effective January 26 a conscientious objector who is eligible for deferment on other grounds (as because of dependents or essential employment) would receive consideration on the other grounds first.

Construction nearing completion on Ward Hall at Christian College in Jamaica, B.W.I.

A Mission School Is Built

By J. EDWARD MOSELEY

Photos by Black Star

THE rapid growth of Christian College, secondary mission school at Oberlin, Jamaica, since it was established in January, 1946, is due to the whirlwind activities of two enthusiastic Canadian missionaries, Mr. and Mrs. Archie Allan. During these few, memorable years, while mainly occupied with education and building, their work included preaching, pastoral care, crusading, helping to supervise 36 mission churches, operating an ambulance, trucking with automobile and trailer, gardening, setting up and managing cooperatives and a credit union, teaching, marrying, woodworking, bookkeeping and construction, among other things!

Established by The United Christian Missionary Society missionaries and the Central Committee of the Jamaica Association of Christian Churches, Christian College began with five pupils to train needed national Christian leaders. There had been no secondary school in a rural population of several thousands. Classes met in the Oberlin church. Additional space became urgent when the enrollment bounded past forty pupils. Returning to Jamaica after their first furlough, Archie and Ruth Allan became primarily responsible for improving the struggling school's equipment and facilities.

Canada Hall was the first building of Christian College to be constructed. Money for erecting the structure was contributed by Canadian Disciple women more than twenty-five years ago. Due to the depression and withdrawal of missionaries, the money was not spent. Two-story Canada Hall was dedicated March 28, 1950.

Jamaica suffers from the idea that manual labor is unworthy of educated persons. So the Allans sought to disprove that theory by combining education and building. They labored incessantly at any and all kinds of manual work that could be done in a school and on a farm—pouring cement, stringing electric wires, maintaining lights and water, contouring the hillside land and planting trees and grass.

The growth of Christian College called for water and recreational facilities. So Builder Allan, who had

discovered his building talents when the need arose, became an engineer. Since there was no village water system to supply running water, the fluid was piped to the school from a spring almost one-half mile distant.

The latest Allan-inspired school structure is a combined administration building and girl's dormitory, named Ward Hall, in honor of Mrs. Mae Yoho Ward, executive secretary of Latin American missions for the United Society. Coincidentally, Miss Myrle Ward, formerly of the Disciples of Christ Congo Mission, having been transferred to Jamaica has an apartment in the newest building since she is college matron. Miss Ward served in Jamaica for three years, 1925 to 1928, and wanted a school established then.

Construction obstacles in Jamaica would provide plenty of headaches for the American contractor plagued by restrictions and shortages. Fortunately, however, the Allans had manual dexterity and unbounded enthusiasm, so such problems were overcome. Because duck ants and termites wreck wooden buildings in Jamaica, Christian College's new structures were erected with concrete blocks and steel. The concrete blocks were made on the Mission premises, some of them by pupils. The steel came from old tram rails from Kingston.

In seeking to build Christian character, this rural secondary school combines the best of scholarship with dignified manual labor. Audio-visual aids are now in use, but science equipment is lacking. A school bus would help to get more pupils to the school with the linking of remote districts. Commercial training is impossible because of the lack of typewriters.

Even though such handicaps do exist constantly, academic work of Christian College is of "A" grade caliber. This is regularly illustrated by pupils successfully passing junior and senior Cambridge examinations, standard of secondary education on the island. Last year there were nineteen boys and nineteen girls enrolled, representing eleven of Jamaica's Disciple congregations.

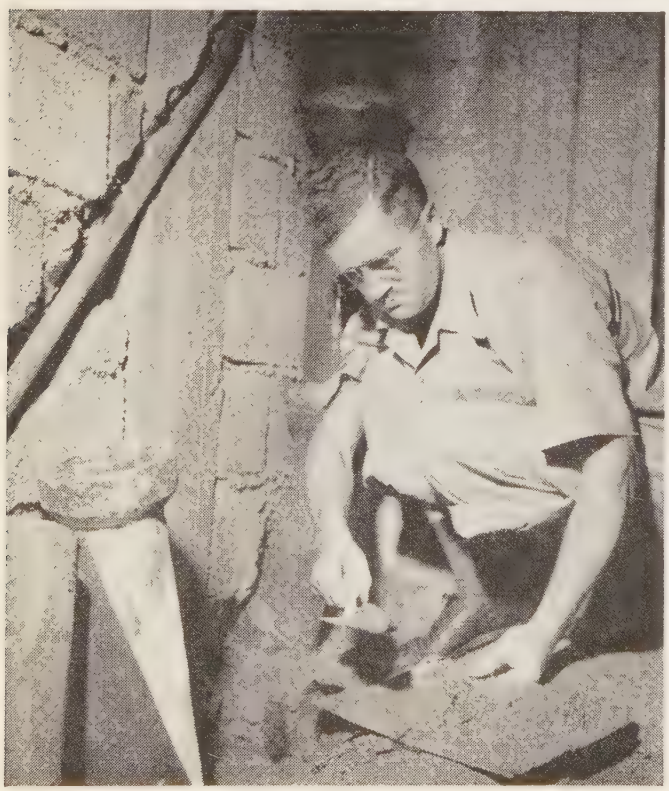
C. A. Robertson, principal of Christian College, was graduated from Southern Christian Institute and Drake University. He manages the Christian milk cooperative that sells 2,000 quarts of milk a month from the "contented" cows of the Oberlin area. Mrs. Robertson, a teacher, took advanced studies at Teacher's College of Columbia University. They will arrive in the United States next summer for six months of study.

While directing construction activities, the Allans helped to organize community projects, not only to aid Oberlin, but to provide the pupils of Christian College with practice in types of organization they would later find helpful in other places.

In January, at the end of their second term of valuable work in Jamaica, the Allans transferred the scene of their missionary labors from Jamaica to Livingston, Tennessee. Construction work nearly completed, the educational and evangelistic program of the Jamaica Mission will be carried forward by Mr. and Mrs. Robert G. Nelson, Miss Ward and a new missionary, Miss Gladys Harrison, a native Jamaican.

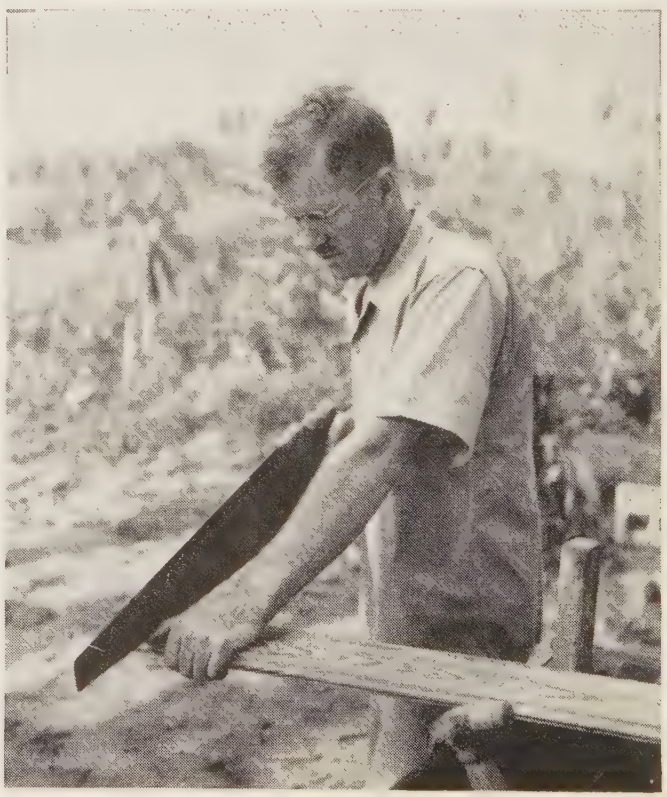
TILESETTER—

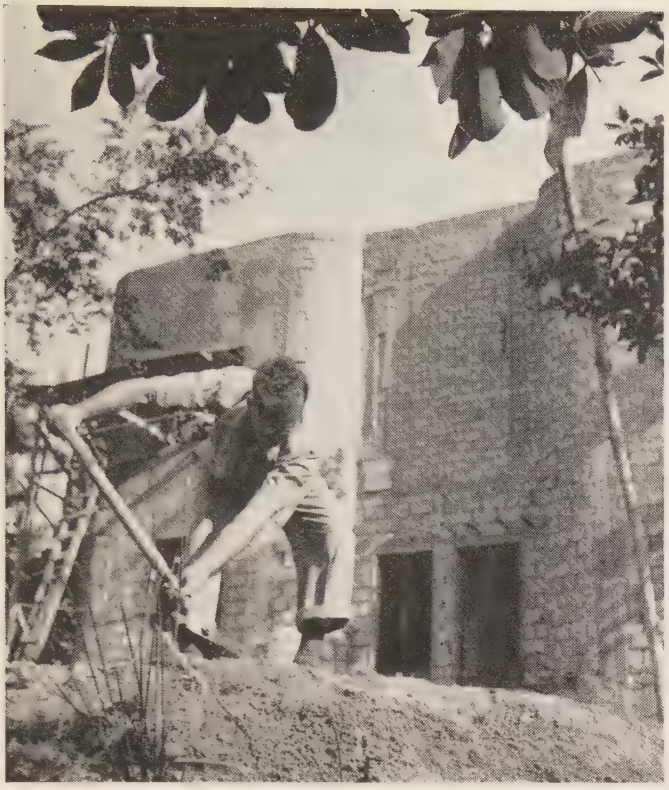
Archie Allan mixed mortar, laid bricks and set tiles.



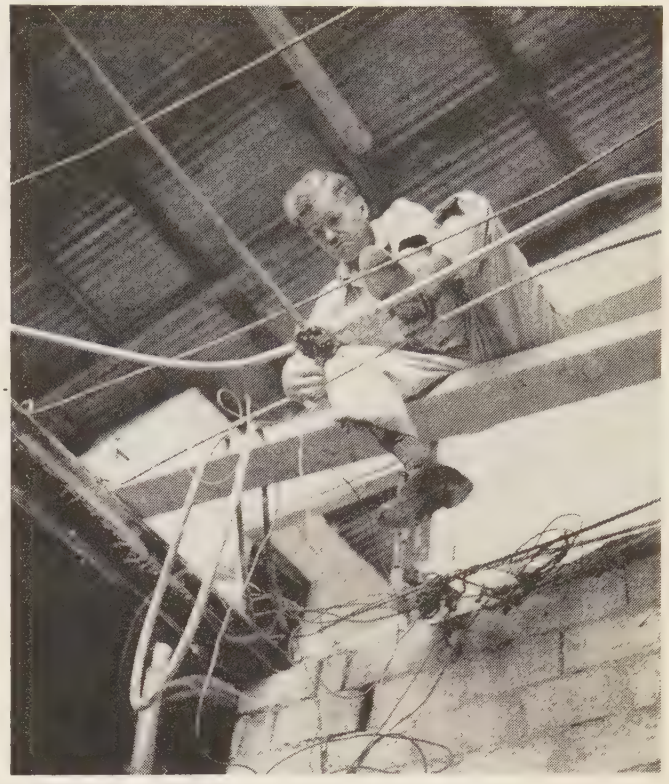
CARPENTER—

Some wood had to be used in spite of the hazard of termites.



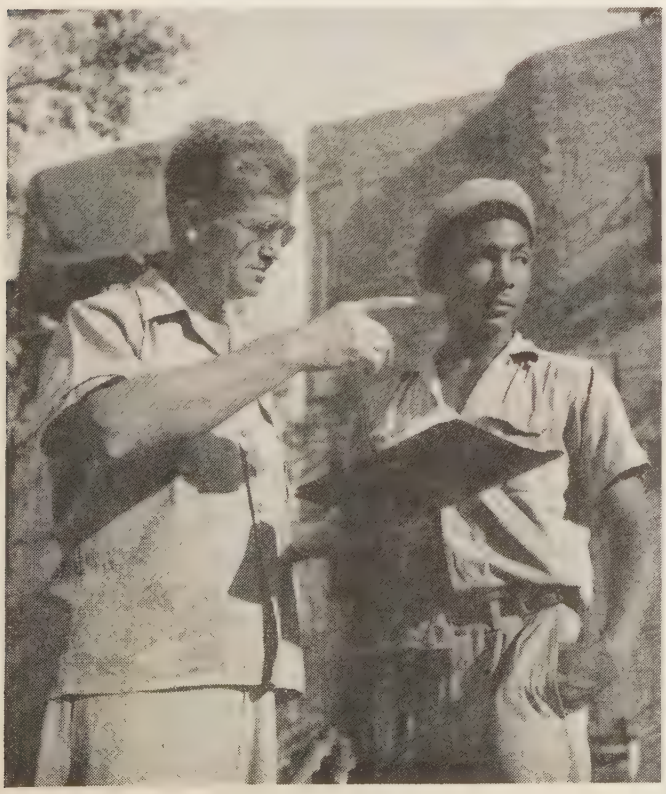


LABORER—
Ditches were dug and a water system installed for the college.



ELECTRICIAN—
This missionary found that he had many skills and used them.

FOREMAN—
Plans were explained to students who helped with the building.



TEACHER—
Mr. Allan taught as he built that there is dignity in labor.

State directors, dollar-a-year men and national staff members of men's work who attended the Indianapolis planning conference.

We're All on the Team

Leaders of Disciple Men Meet in Indianapolis

"WE'RE all on the team." This simple statement is the very core of the men's work of Disciples. And in such terms William H. McKinney, executive secretary of the department of men's work of The United Christian Missionary Society, spoke to state directors and dollar-a-year men from all parts of the country who came to Indianapolis January 8-10 to study the international program of the Disciples of Christ.

Five years ago the department of men's work was created to give men's church groups throughout the country a means of cooperation and exchange of ideas. As men have come together in the National Laymen's Advisory Commission, in retreats, conventions and orientation conferences, a program that is the result of testing in the churches has been developed.

Lewis Ackers of Abilene, Texas, is one of the five dollar-a-year men in the department of men's work. These men are consecrated Christian churchmen who are financially able and willing to give time to state and national work. Mr. Ackers said in a discussion of the long-range program for men that it has no object at all unless "to undergird the program of the church at home and abroad."

Disciple men want to develop four committees or groups of specialists in every church: (1) to activate inactive members, (2) to conduct personal evangelism to increase membership, (3) to train new members in churchmanship, and (4) to learn and teach stewardship.

Mark Rutherford, national director in the department of men's work, previewed for the Indianapolis conference the film strip now in preparation by the department of audio-visual services of the United Society which outlines this program. It stresses action and results and proposes that men will get results in kingdom building if they fill the pews, put church members to work in something whose value they are convinced of, and then teach a stewardship of time, talent and money. This puts the church, the community and the world to work for Jesus Christ.

Dollar-a-year Man from Denver

Jack Sutton, dollar-a-year man from Denver, Colorado, according to his friends, is a Christian dynamo. When asked at the conference what his business is, he said, "Well, I've been in the heating and air-conditioning business for twelve years, but this men's work is my first job." Mr Sutton has been very active in the Association of Christian Churches in Denver. If he finds a church in need, he will loan his membership to it for a while to help the laymen get started in organized support of their minister.

Mr. Sutton is a big, broad-shouldered man who likes to hunt and fish. He plays hard and he works hard, but his business is run to support his church work. He helped his church on its unemployment committee and demonstrated how the church should "care for its own" by finding jobs for the unemployed. He tithes and believes that where a man's treasure is his heart will be. One of his contributions to the national program is his discussions with men on stewardship. In April he will spend ten days in Virginia talking with men about the responsibilities they have in the stewardship of time, talent and money.

Every man is urged to serve God in his own way, and with the particular talent with which he has been endowed. Not all men can be Jack Suttons, but all men

(*Continued on page* 27)

The China Situation

By VIRGIL A. SLY*

ON January 3 the department of the Orient of The United Christian Missionary Society received the following cable from James McCallum, secretary of the China Mission: "All Disciples missionaries have applied for exit." The division of foreign missions in the months following the beginning of the Korean war became increasingly concerned about the deteriorating situation in the Far East. The letters from the missionaries remained consistently cheerful but it was evident as mail was received from week to week and month to month that the basic situation was not improving and that the restrictions were getting much tighter as related to the activities of the missionaries. The step-up of anti-American propaganda was reaching an unusual height and, although there has been no personal persecution and no harm has come to any of the Society's missionary staff, they have been aware of growing tensions which were making their work extremely difficult.

The Concern of All Mission Boards

The staffs of all mission boards have been affected to the same extent although the problem has varied under the administrative controls of various sections. There has been a rather steady exodus from China in the last six months and it is estimated that by the late spring the American missionary staff will be gone from China unless something occurs to prevent their leaving.

The department of the Orient held a consultative conference in Indianapolis last September with the missionaries who had returned from China in August. At that time a definite statement of basic policy was drawn up as related to personnel, finances and administration. This policy was voted upon by the trustees of the United Society in a meeting at the Oklahoma City Convention. Basically, the policy reiterated the faith of the Society in its China staff to make whatever decisions were necessary concerning their stay. It provided plans for the continued financing of the work in China and opened the door for turning over the total administration to the church of the Disciples of Christ in China. The policy carried provisions for the transfer of the property held by the Society in China to a responsible group of our China church.

Transfer of Property

In the November meeting of the board of trustees a further statement relative to policy was drawn up which authorized the turning over to the Churches of Christ in China the complete ownership and administration of property of the United Society in China.

Later in November at the Cleveland meeting of the Constituting Convention of the National Council of Churches of Christ in the United States of America a meeting was held of the China Committee of the Foreign Missions Conference of North America to consider what additional steps should be taken to assure safety of the personnel of the boards in China and to prepare a pattern whereby a strategic withdrawal of the staff could be developed. Out of this meeting the following action was taken:

> "That in view of the present situation, we reiterate our former policy but advise that each missionary re-examine, in consultation with Chinese and missionary colleagues, his decision regarding withdrawal from China. The Board assures the missionary of complete understanding with the problems he faces and will support any changed decision leading to early withdrawal."

This action, as it will be noted, was very carefully worded. The former policy referred to in the action above was that of leaving to the China missionaries the final decision as to whether they would stay or return. Up to the present time they had elected to remain until furloughs were due. This action requested careful re-examination of this policy with the weight of the administrative boards here in America thrown on the side of their withdrawal.

Action of China Committee

The action taken by the China Committee was placed in a very carefully worded letter and sent to the China staff on December 1. On January 2 we had a communication from the staff stating that they had received the letter on December 19, that they were very carefully examining it and were calling a meeting of the staff available for their consideration. They were also sending it to the members of the staff outside of the city of Nanking and would let us know as quickly as they could receive return word. On January 3 we received the cable reported at the beginning of this article.

In the letters received from the staff within this period were reports of many developments taking place. In early November applications were made for Miss Lyrel Teagarden and Miss Pauline Starn who have been working in Nantung. To date we have not received any word as to their progress. In December applications were made for Miss Wenona Wilkinson and Miss Verla Elliott in Hofei for exit permits. No word has been received as to their success. And of course, now that all of the staff have applied for exit permits, we must wait patiently until we hear of developments. The remaining members of the staff are Mr. and Mrs. Hubert Reynolds and their three children at Wuhu, Mr. and Mrs. Oswald Goulter at Chuhsien, and Dr. and Mrs. Lewis S. C. Smythe and Mr. and Mrs. James McCallum in Nanking. Thus twelve adults and three children of our missionary personnel remain in China.

The immediate problem faced by the United Society

*Chairman of the division of foreign missions of The United Christian Missionary Society.

in trying to meet the situation in China is financial. It is a problem of getting money into China. The freezing act of the United States on December 17 which blocked all monies in the United States held by Chinese nationals was the beginning of our present financial situation. The China government immediately retaliated and froze all funds of American nationals in China. Funds can now be sent to China through the procurement of a license issued by the State Department for the immediate support of American nationals.

The funds for work in China require detailed and involved regulations but it is hoped that ways may be found through the State Department for at least a partial support of our Chinese nationals and the program of the Society. By the time this article is printed much more detail will be available and it is hoped that all of our staff will have safely arrived in Hongkong or will be on their way to the United States.

No Harm to Missionaries

It must be emphasized that our missionaries have not been persecuted nor have they endured any personal suffering at the hands of the Communists up to the present time. We have no reason to believe that there will be any change in this policy. It must be remembered that the same situation of wartime psychology exists in China as in the United States and that the stepping up of propaganda makes the continued presence in China of missionary staff a questionable asset to the church.

Most of the missions like our own, if nothing prevents, will see the complete withdrawal of staffs by spring. Travel of missionaries in China, of course, has been severely restricted. Practically all of the mission groups have turned over to the responsible Chinese organizations the total administration of the work of their church. The time is coming when the China church must stand on its own.

One Million Christians in China

The total Protestant constituency in China according to latest reports is approximately one million and while there are some examples of opportunism and compromise, the great majority of Christian leaders and church members are standing firm in their faith and are trying to make a genuine Christian contribution to the new society.

The church in America, and may we be specific—the Disciples of Christ, must face the realities of change and revolution. With the withdrawal of the missionaries from China the church must face its problems alone. It may not emerge from this period the same as we have known it in the past. But in any event we must continue to seek means for continued fellowship with the church in China. It is very evident that the fellowship in the immediate months and perhaps years ahead can be only the intercommunication of prayer. This at least must be done so that our hearts and our minds will be ready and we will be prepared to accept and love our brethren in China when the door is opened again to intimate personal fellowship.

Editorial Note: *Mr. and Mrs. Goulter are missionaries with The United Christian Missionary Society in China. They were at Hofei in rural evangelism before going to Chuhsien in 1948, where Mr. Goulter has been field director of the Christian Rural Service Union (See February* WORLD CALL *page 23). During World War II Mr. Goulter was interned after Mrs. Goulter had come home on the advice of the consular service. He was held prisoner by the Japanese because his Australian citizenship prevented his repatriation on the M.S. "Gripsholm."*

O. J. Goulter

NO missionary has been stationed to work among the Shanghai Christian churches for thirty years. But thirty years ago the seed had already been sown in that great city. The church continued to meet in rented quarters.

During the Japanese bombing of Shanghai in 1932 the church home was destroyed and the members scattered over the city. I visited the Christians occasionally during those days when they were quite in despair. But like the early Christians who were scattered after the stoning of Stephen, the Shanghai Christians held services in their homes or in rented quarters wherever they settled in the city.

As a result of their efforts there are now six churches, two additional preaching points in the country and two schools—with many hundreds of Christians.

Cooperation Among Chinese Churches

The churches are led by four pastors, one ordained elder, one evangelist and some twenty-five deacons. On Sunday, October 22, 1950, this entire group came together as part of the Christian Church in China so they might be part of the ongoing program of the entire group.

The ceremony for this reunion was an impressive one. The six congregations met at the centrally located "Lord's Grace Christian Church." Because of the long Chinese leadership many features of the service were characteristically Chinese. In fact, the whole situation is like a glimpse into what the future of the

Christians from the Shanghai churches gathered together Oct. 22, 1950, to unite their efforts with the larger body of the Christian Church in China. Every mission station was represented, and the Churches of China gave united witness to their faith in Christ.

Shanghai Christian Churches Are Strong

There Is Unity Among Chinese Christians in These Critical Days

By O. J. GOULTER

Christian Church in China might be if the missionaries should have to leave for a while.

Unity in Christ Jesus

Gay banners and scrolls, gifts from all other churches connected with the Christian Mission, ornamented the room. The largest one bore the inscription, "Unity in Christ Jesus." The very names of the separate churches reflect the Chinese love for elegant and expressive names: "The Great Grace Church," "The Grace of Salvation Church," "The Church of the Testimony of Grace" and "The Abounding Spirit Church."

Every one of the mission stations was represented by one or more delegates. Mrs. Goulter and I were the only missionaries present because we were the only ones who could get travel permits at the time.

Spontaneous Christian Life

The high point of the service was the moment when the official representatives from all the Shanghai churches present pledged themselves and their churches to cooperate in a united program for all. To see this determined and enthusiastic group coming together at a time when there is no little opposition to religion gives one an assurance that the onward sweep of the Christian movement in China can never be stopped by external pressure. The leadership of these churches has risen from their own members, and the whole movement is full of spontaneous Christian life.

Dr. Luther Shao represented the Christian Churches of China as a whole and pledged the cooperation of the whole group with the Shanghai churches.

Pastor Li Chow-wu, secretary of evangelism for the Christian Mission, gave a rousing address. He emphasized the need at this time for the Shanghai churches to have the strength that comes from closer cooperation with the churches of all stations. He showed the great contribution the Shanghai churches with their steadfastness, evangelistic zeal and independent spirit can make to the whole group. Then he told of the value that would accrue to the Christian churches throughout the world from a knowledge of the remarkable progress being made by the Shanghai churches and the unity of purpose which the union indicates.

Churchmen Give Time

Some remarkable aspects of the situation were evident in our discussion of the development of the Shanghai churches with the local leaders after the meeting. The pastors and elders, who are the recognized leaders of the churches, are business men in responsible positions, so they are largely independent of salaries. However, they give a large part of their time to the churches.

Warmth of Friendship

Pastor Tung ministers to four churches or preaching points, but he has his deacons so organized that when he is absent from one church someone else will conduct the service. There was evident both the warmth of friendship among the members and the strong emotional trend of their religious experience.

Most notable of all was the strong determination that they will give united witness to their faith in Christ during these critical days.

Crusade Progress

A Brotherhood on the March

FOR many months you have been reading on the *Crusade Progress* page of WORLD CALL the continued story of achievements. The page has been properly named. In the first place, development has been within the life of individual Christians. Many a pastor has willingly said, "Our church will never be the same because of the Crusade." A traveler may go into each of the states and the world mission fields and will see Crusade projects, programs and achievements which mean for today and tomorrow the advancement of Christ's work.

The total cash received as of December 15, 1950, is $7,316,132.69. It is encouraging that 1,152 churches had completed their financial goals and had given $153,110 in addition. A total of 4,391 churches have shared in these results.

When you add $3,525,004.77, the amount which 1,591 churches are short of their accepted goals, and $500,000 anticipated from churches which have given without a commitment, there is a potential of $11,341,137.46. In addition, churches which have reached their goals are continuing to give, and special gifts are being received from individuals.

A complete victory is possible. It depends upon the devotion of the churches. It depends on the willingness of people of large financial resources to make large gifts.

Climax

It was voted in April, 1950, and was approved by the International Convention at Oklahoma City, as well as by many state conventions, that an all-out effort be made to finish the Crusade financial goal with a climactic effort during the Week of Compassion in February, 1951. Such an all-out effort included vigorous activity among the churches during the approved extra months. The climactic effort precedes the climax. Churches were asked to reach their Crusade financial goals in cash, pledges or plans by February 25.

The Week of Compassion was February 18 to 25, with a minimum goal of $750,000. One-third of the total up to an amount of $250,000 will go to Military and Veterans' Services and for relief and reconstruction in Europe and Asia. This includes Interchurch Aid, Refugees, Displaced Persons, Orphaned Missions, World's Student Christian Federation, American Bible Society, Scholarships for Foreign Ministerial Students. The remaining two-thirds go to the other causes in the Crusade.

The observance of the Week of Compassion preceded the launching of the Crusade and it is fitting that the 1951 observance be the climax of the Crusade. There is a new list of physical and spiritual needs across the world today. These people, these Christians and these Christian services and institutions, look to Disciples of Christ through compassion to help them in their distress and destitution. A climactic effort in the practice of compassion is a major responsibility and joy of Christians.

After February 25

The promotion of the Crusade goals on a national level, as far as the Crusade is concerned, ceases on February 25, 1951. This decision means that no new plans or procedures will be launched nationally after this date. In other words, no new business will be inaugurated. However, there will be unfinished business to be completed.

What is included in the unfinished business? Many churches have plans to complete their financial goal which are not accomplished by February 25. Such churches will, of course, carry out their plans. If such churches desire assistance from state or national workers, all that they will need to do is to make a request and the service will be rendered. However, it is not the plan for a new approach to be made by the national Crusade office. This may be summarized by saying that churches were asked to reach their financial goal in cash commitments or plans by February 25. This leaves the commitments to be met by the churches on the accepted plans to be put in operation following February 25.

Crusade funds have helped provide food, clothing and shelter to the millions of the world's needy.

Week of Compassion funds have assisted work camps for youth in Europe and Asia.

A large number of individuals have been called upon for the purpose of securing special gifts. In many cases the matter was not completed in the first visit. All such prospects will be seen again if there seems to be a possibility of a gift being made. At the same time it is not the policy to make calls on prospects not seen before February 25.

The Crusade treasury will continue to be ready to receive funds after February 25.

A large portion of the staff of the Crusade terminate their services on February 28. The remaining activities and requests for services will have the attention of people who are on the regular staffs of the cooperating agencies.

The churches which have achieved their financial Crusade goals are requested to approach regular giving for current maintenance with aggressiveness and devotion. A Crusading church will see that a sizable portion of its Crusade giving is stabilized for regular giving to the causes. This is why it is suggested that a minimum increase in regular giving from such churches for the year closing June 30, 1951, be a 33 1/3 per cent increase over the giving from the same sources as of June 30, 1950.

Meditation on a Tree, and Eternity

By RAYMOND F. McLAIN*

YOU say, humbly, as befits a gracious man,
That you're the last leaf on the tree,
But this is not the truth.
Leaves are thin and fluttery things.
They play their all-important role
Of photosynthesis, it's true,
And keep man from breathing poison;
They beautify and dress in fancy
What otherwise would stand
In stark and brooding, overhanging strength;
They stir and swing, and tremble into music,
So soft and yet so strong they
Must be parcel to the universe.
But still, my friend, you are no leaf,
Nor even yet the last of leaves.

II

You are no leaf.
You are the tree itself,
And while trees die, as must all living things,
They birth new trees
That populate the spaces of this earth
And save from barrenness
The soil that nurtures man
And makes earth Mother Earth.
You are a tree that roots
Among the rocks, and searches out
The thread of succulence
Deep hidden from the superficial glance
Of hurried man.

III

You are no leaf.
You are the tree,
And though the trunk and branches
May be twisted by the
Strains that come upon all living things,
And bear the scars of battles
Fought, and won, and lost,
They yet stand, and thrust,
And stretch a signal
To the waiting world that here
A life, firm planted, sought
The wandering winds of heav'n
And stopped them for a time in beauty.

IV

It's true that trees must die.
Perhaps in thund'rous winds
Their hold upon their sole reality
Is lost.
Perhaps in silence and alone
They shed their last thin sheaf
Of leaves and lie at last
Within the earth that suckled them.
But that great earth is nevermore the same.
The "vacant place against the sky"
Is loved a while, and mourned a while,
But soon the growing green
Of tender shoots of trees
A new and lovely pattern makes
For all to see.
For all to see, and say,
There was a tree—here is a tree!
Partners in eternity.

**At the time of the death of Dr. A. W. Fortune one of his associates through the years, Professor William Clayton Bower, remarked to Raymond F. McLain, "Now I am the last leaf on the tree." The comment set Dr. McLain to musing. This "Meditation on a Tree, and Eternity" was a result. Its nobility of thought and beauty of form are such that* WORLD CALL, *departing from its usual practice of using only brief bits of verse, asked permission to share this poem with its readers. Dr. McLain is president of Transylvania College.*

We're All on the Team

(*Continued from page* 22)

have something to give if they are as convinced as he that the Kingdom of God is man's most important concern.

Leaders in different areas plan and try out methods they think particularly suitable to the problems of their churches. Horace N. Moore, director of men's work in Missouri, and Theodore Leen, national director of evangelism, met with men of Missouri in a series of evangelism institutes in January. Plans are under way to have men's workshops in Missouri's district conventions in September. State and national leaders will meet with laymen to help them plan their support of fall program emphases for loyalty month.

At Coeur d'Arlene, Idaho, the men's group sponsored a five-day rally which included all ages and groups in the church. Men, women and youth considered their responsibilities in the church, especially the friendly cultivation of prospective members. Thomas B. Yates, director of Washington and North Idaho, who helped the Ceour d'Arlene group with their rally, says there were nine additions to the church the Sunday of the rally, six of them baptisms.

The nearly twenty men, some of whom made considerable sacrifice to come to Indianapolis, were in discussion groups with staff members of the national boards. They had opportunity to see how the local, state and national effort of Disciples of Christ works toward the building of the universal church.

Dr. McKinney's statement in the concluding session of the conference, "We're all on the team," had a broader meaning for these men than it might have had before. The conference closed with the traditional Friendship Circle.

The observer would certainly agree with Dr. McKinney, "It's God who works through men to teach Christ."

Shorrocks Will Return to Japan

WE shouldn't be governed by fear," said Hallam C. Shorrock in answer to the question, What should be the future program of the church in Japan? There is no dodging the fact that the political and military crisis in the Orient has faced the church with need for re-examination of its program and renewed efforts to reach the people with the Christian message. So convinced of the need in Japan are Mr. and Mrs. Shorrock that they have decided after a three-year term in Japan to give their lives to that field.

They are now home on a study furlough. While in Japan Mr. Shorrock was foreign secretary of the Youth Commission of the National Christian Council. In this work he promoted International Christian Work Camps (See May, 1950 WORLD CALL, page 20). It is Mr. Shorrock's opinion that in international work camps and in the students-in-industry projects, where Christian students go right into the factories as workers, Christianity is "meeting the people on their level." By showing people how Christian life and love are lived in day-to-day contact, missionaries counteract the inroads of communism.

Rural centers established by the United Church of Christ have helped farmers develop better methods of agriculture. This kind of program for the church has received much greater emphasis since the war and since the redistribution of land.

Christian students are also going into politics to see that Japan's new venture in the democratic way of life has Christian influence in its places of power.

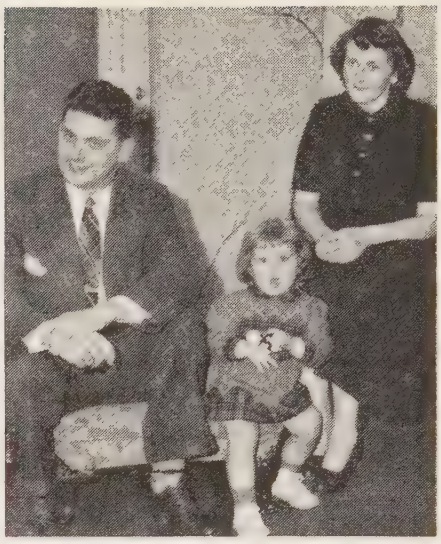
Mr. Shorrock said that the investigation of communism before the war by Japanese youth was an examination of theoretical Marxianism, but that with the coming of Russian influences, students are much more interested in materialism and the promises of economic betterment that communistic propaganda gives. It is against this that Christianity has made such long strides in the work camps and rural centers.

Japanese are of course eager to have control of their own affairs once again. But despite some unrest and insecurity, the Japanese people have great respect for General MacArthur and the occupation.

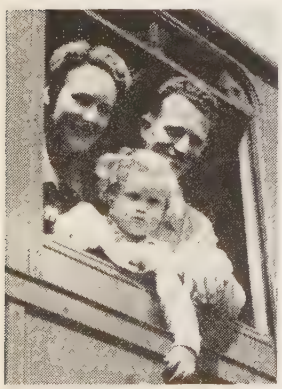
Many Japanese look to the establishment of Japanese Christian University with great anticipation. Students are waiting to enroll. The University will be the first Christian training school for teachers that has been able to offer training equal to that offered in government schools. It is felt by many Japanese Christians that Christian University will draw the cream of the crop even from government schools. This will insure that Christian teachers, or at least teachers trained in a Christian atmosphere, will be scattered throughout the Japanese school system.

Some small percentage of criticism comes from strongly nationalistic groups who say that the University is another feature of Western imperialism; but Japanese educators do not share this feeling and, of course, no Japanese Christian thinks this.

Mr. and Mrs. Shorrock are completely realistic about the needs of the church in Japan today. Their studied opinion, however, is that the church is having influence all out of proportion to its numbers, and that if Christian leaders erase fear from their thinking and planning, the church will go forward with great strength.



Mr. and Mrs. Shorrock and Karen Louise



—RNS Photo

Protestant Displaced Persons Will Be Resettled in U. S. A.

World Council of Churches Is Completing Necessary Preparations to Transport to United States All Protestant and Eastern Orthodox DP's Who Meet Requirements.

THE World Council of Churches is now completing preparations necessary to transport to the United States all Protestant and Eastern Orthodox displaced persons in Europe who are eligible for resettlement to the United States, acceptable to selectors, who meet security and health requirements, and who wish to emigrate.

This was reported in Geneva, Switzerland, by Dr. Edgar H. S. Chandler, director of field operations for the Service to Refugees of the World Council. He announced that as of January 1, 1951, all "blanket assurances" supplied by U. S. churches have been filled, covering an estimated 30,000 individual homeless refugees.

Pointing out that each individual displaced person aided had been sponsored by a church, Dr. Chandler revealed that 25,755 DP's had reached America by the end of 1950. He predicted that another 25,000 of the DP's now being readied for resettlement would reach the U. S. A. (About 5,000 persons will be unable to emigrate because of restrictions imposed by immigration laws.)

Dr. Chandler said he expected the final United States visa for this group to be issued in June, adding that the last DP's qualifying for emigration would probably reach here by September. Eleven vessels carrying nearly 5,000 Protestant and Orthodox DP's were to leave Europe for America during January.

Describing refugee service field operations as "in a period of transition from preoccupation with U. S. resettlement" because of the June 30, 1951, deadline for entry of DP's into the United States, Dr. Chandler announced that prospects for non-United States resettlement are "extremely bright." About 5,000 other DP's are now being assisted by the World Council in emigrating to other countries, primarily to Canada, Australia, New Zealand and South America.

The World Council now has full-time workers operating in Canada and Australia, and the European staff is engaged in preparing individual case records to enable up to 800 DP families to emigrate to Canada. This latter action is made possible by a recent decision of the Canadian Council of Churches to organize resettlement of DP's within the immigration program of the Canadian government. The International Refugee Organization, United Nations' specialized agency, had made a grant to the Canadian Council of Churches to aid in this resettlement plan.

Citing the importance of the contribution of the World Council of Churches to the total refugee problem of European churches, Dr. Chandler declared that the 60,000 DP's who will have been helped to resettle in the United States and other countries represents "the heart of the social, economic and religious problems" in Germany and Australia.

Handiwork Is Difficult For the Women of Congo

By HATTIE P. MITCHELL*

Miss Mitchell finds teaching Congolese women to crochet a slow but interesting task. This woman is learning to make an accessory from dyed raffia fiber—perhaps a belt, or a hat, or a simple mat.

AT Mondombe in the Belgian Congo, we have been doing some practical teaching in handiwork classes for the women and girls. The projects are conducted in part to show the natives what they can do with the materials which they have at hand.

More recently the women have been learning to crochet with raffia. We had some of the raffia dyed red, some black, and some yellow. With the use of wooden knitting needles which we made, most of the women finished raffia belts for themselves. I had enough assorted buckles for all the belts. A few women crocheted simple purses and were pleased with the results.

Earlier in the year the women braided raffia and sewed it into hats for themselves. For trim they used bits of ribbon. The men, instead of the women, are now wearing the hats.

Since every woman needs baskets and mats for the house, we made use of the native's own arts during some class periods. They made mats from corn husks, and mats from forest reeds. They use these for dust pans. The women and girls gather their own materials for this project.

Wives and Girls Sew for Themselves

We teach the women and girls to sew by hand, and some of them do beautiful work while others rush through with poor results. This past year the women hemmed head scarfs and learned to mend their clothes. Many learned to knit socks. They can sell all that are well made. The men like to wear ball socks and they are particularly interested in their wives learning to knit.

The girls made themselves dresses and head scarfs by hand, adding a touch of embroidery. They also made mats and had the knitting and crochet projects. Some of their time is spent in garden work as a part of their school program.

A boy looks after the children while the mothers are in school. The children are usually given a treat of fruit or peanuts, and are taught songs and games by the boy in charge.

New Day for Congolese Women

Most of the girls and women are in the first two years of school work. We had one group ready for a third-year class which started in January. Two other girls are in their fourth year and are in classes with the boys. They are easily embarrassed, but we hope they will have the courage to go on and finish the fifth year since that is all the work we now offer in our station schools.

Personal Fears Overcome

As I sit and visit with the women and girls, I learn what they are thinking and doing, and it gives me opportunity to try to help them overcome some of their superstitions.

Tuesday afternoons the women and girls meet at the church for their own meeting. They take part by leading in prayer, giving a talk, or leading in a verse of song. Their offerings help to support an evangelist out in the district.

We hope that in the future we may have more women and girls attending our classes, but the educational process is slow and at times is discouraging.

*Miss Mitchell is a Disciple missionary working at Mondombe, Belgian Congo, under The United Christian Missionary Society. She does educational and evangelistic work.

Shall India Go Unfed?

THE executive committee of the Golden Rule Foundation at its January meeting adopted unanimously the following resolutions:

Recognizing the tremendous need of India's people for food, intensified in recent months by a series of national disasters: and

Aware of large stores of food which are held by the Government of the United States of America: be it

RESOLVED that the Golden Rule Foundation vigorously support the request of the Government of India to the United States Government for two million (2,000,000) tons of wheat to meet the critical shortage in the months immediately ahead, and the Foundation requests that the Government of the United States make available two million (2,000,000) tons of wheat to the Government of India upon mutually agreeable terms.

For more than a year the Golden Rule Foundation has urged the Government to send wheat to relieve distress in India. The situation during this year has grown increasingly worse because of the wide-spread failure of the seasonal rains, earthquakes, visitations of locusts, and other serious catastrophies. Conditions bordering on famine exist in many areas.

The Indian Government, in anticipation of the results of these calamities, has been seeking food grains from all parts of the world. Four million tons have been purchased from various countries, but there is this deficit of two million tons needed to avert a famine. Since all other sources of supply have been investigated and exhausted, the only country from which the additional two million tons can now be obtained is the United States of America. The fact that we have unprecedented stores of wheat and other food grains on hand would seem to make it imperative that, for the sake of continued good will and the exemplification of the precepts of the Golden Rule, America should make immediate and generous response.

—ROBERT M. HOPKINS

WORLD CALL

Bethany College
Bethany, West Virginia

ONE hundred Bethany students have been enlisted in a new promotional program to interest high school seniors in the life and curriculum of Bethany College. During vacations at home these "Bethany Crusaders" contact prospective students and talk with them about their future academic plans. A colored movie is also shown in high schools throughout the area. "Bethany Crusaders" are proud of their school. The interest which they show in explaining its program to others is reflected in the academic and social life of the entire campus.

President Wilbur H. Cramblet welcomed the "Crusaders" to his home at Pendleton Heights for a reception and discussion of the work accomplished during the Christmas vacation.

Student ministers exchanged pulpits for Higher Education Sunday, January 21, while faculty members supplied churches in the Bethany area for that occasion.

Lynchburg College
Lynchburg, Virginia

Enrollment is expected to remain about the same during the second semester as during the first. Some fifteen students were to graduate at the end of the first semester, but about twenty new students were expected to enter.

A new major in religion-education has been announced at Lynchburg College. Eighteen semester hours must be completed in each of the two fields in order to qualify for this major. The work is designed for students preparing for work as directors of religious education and teachers of weekday religious education.

A special effort is being made to reach church people in the offerings of the second semester in the Night School. Offered to assist church members in the various phases of church and family life are courses in Marriage and the Family, Teachings of Jesus, Recreational Leadership, and Methods and Materials for Church Musicians.

School of Religion
Butler University
Indianapolis, Indiana

The second annual Radio Workshop was held January 22-23, for which more persons registered this year than last.

Speakers and resource leaders included Miss Marjorie Hyer, Protestant Radio Commission, New York City; Charles Schmitz, Radio Chairman, American Baptist Convention, Syracuse, New York; Miss Judith Waller, Central Division, National Broadcasting Corporation, Chicago, Illinois; and Richard Meischke, producer of "Christian Brotherhood Hour," Anderson, Indiana. Program directors from the five Indianapolis broadcasting stations, and a religious news commentator and a director of children's programs for the Purdue University broadcasting station were also on the program.

The Radio Workshop is sponsored by the School of Religion, the Church Federation of Indianapolis, and the Indiana Council of Churches. It is held in the radio studio of the School of Religion.

The College of the Bible
Lexington, Kentucky

A living memorial for Dr. and Mrs. A. W. Fortune has been presented to Bosworth Memorial Library of the College of the Bible. Mr. and Mrs. J. W. Farmer of Lexington, Kentucky, made the gift which includes the 22 volumes of the *Dictionary of American Biography*.

Roscoe M. Pierson, librarian, said Dr. Fortune had assisted with the selection of the gift last fall. The books arrived during the first week of the winter quarter and have been placed in use.

Texas Christian University
Fort Worth, Texas

The Southwestern Section of the National Association of Biblical Instructors held its annual meeting in the Little Theater of Texas Christian University on January 13. Ministers of the state and instructors in religion in various collegiate institutions of the state attended. Dean R. C. Snodgrass and Professor Daniel C. Troxel were speakers on the program.

A new interdepartmental degree program, with a major in American Civilization, has been announced at Texas Christian University in the AddRan College of Arts and Sciences. The work will be offered in both the day and evening classes. It integrates studies in American literature, foreign languages, history, religion, sociology, psychology, philosophy, government, economics, and geography.

Kanellos Charalampous, 19-year-old Greek student from the University of Athens, has

Lynchburg College Ministerial Students Speak

Euclid Avenue Christian, Lynchburg, Virginia, held a youth revival the first week in February. Ministerial students of the college were the speakers, using subjects touching upon the revival theme of "Christ Calls—Serve in Faith." Left to right: (seated) Donald Scott, Pulaski, Va.; Newton Fowler, Atlanta, Ga.; David Boston, Unionville, Va.; Paul Shelton, Lynchburg, Va. (Standing) Linwood Coleman, Madison Heights, Va.; Henry Spencer, Arlington, Va.; Garnett Day, Nashville, Tenn. The revival was sponsored by the youth of Euclid Avenue Church and was an observance of Youth Week, an annual event. Youth furnished the music.

entered T.C.U. for a pre-medical course. He is a nephew of a Fort Worth resident who visited Greece last spring for the first time since 1906, and at that time decided to bring Kanellos to America for study.

Culver-Stockton College
Canton, Missouri

Roi S. Wood, former student of Culver-Stockton College and now superintendent of schools at Joplin, Missouri, was the Founders' Day speaker on January 19 at a special convocation.

Mrs. Wood is a former student of the college, and is the daughter of B. S. M. Edwards of the class of 1907.

Disciples House
Nashville, Tennessee

Herman Norton, Disciples House dean, has been appointed chaplain for the Tennessee State Senate. Dean Norton was recently appointed instructor in church history for Vanderbilt University by Dr. John K. Benton, dean of the Vanderbilt School of Religion.

"Open House" was held at Disciples House on the night of January 9 for ministers attending the Tennessee Ministers' Institute in Nashville that week. Featured speakers at the Institute were Dr. Lin D. Cartwright, editor of the *Christian Evangelist,* and Dr. Nels Ferre of the Vanderbilt School of Religion.

Chapman College
Los Angeles, California

The newly reorganized Deputation Team, under the direction of Dave McMullin, has had a busy schedule making engagements in Hollydale, North Hollywood, and at the Christian church in Ontario, California. Additional engagements will continue throughout the academic year.

An art exhibit featuring work of Gilbert Henderson was held at Chapman College in December. Mr. Henderson, who has been a member of the Chapman Art Department since September, began painting at the age of eleven.

Disciples Divinity House
Chicago, Illinois

During the winter quarter, a special series of presentations on "Possibilities for Disciple Contributions to the Ecumenical Movement" is being held on Thursday evenings. Speakers for the series include H. L. Smith, president of the Board of Higher Education; G. Parker Rossman, student work director for the Disciples; George Oliver Taylor, executive secretary of the department of Christian education of The United Christian Missionary Society; Geo. Walker Buckner, Jr., Editor of WORLD CALL; and Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ.

Chicago speakers include John Harms, executive secretary of the Church Federation of Greater Chicago, who will speak on Disciple Contributions to Community Service; and W. B. Blakemore, dean of the Disciples Divinity House, who will speak on Disciple Contributions to Theology.

The series also includes a symposium of Disciple students—Arthur Long, James Clague and Robert Welsh—who will give the student opinion as to significant contributions that Disciples can make to the ecumenical movement.

Christian College at Columbia Is Celebrating

To bring back century-old memories, students at Christian College, Columbia, Missouri, on several occasions have donned gowns reminiscent of the 1850's when the college was first established. Christian is celebrating its Centennial this year. Left to right: Ida Cockrill, Platte City, Mo.; Mary Lou Burger, Pilot Grove, Mo.; Ann Agee (back to camera), Memphis, Tenn.; Wanda Jean Vaughn, Amarillo, Tex.; Susanna Zeigler, Boonville, Mo.; Martha Ann King, Hopkinsville, Ky.; Ann Kleinschmidt, Chicago, Ill.; and Jane Wiggins, Waco, Tex.

Atlantic Christian College
Wilson, North Carolina

Intercollegiate football will be suspended at Atlantic Christian for the duration of the present national emergency. The committee stressed its belief that intercollegiate athletics has a normal and wholesome place in a college program.

The decision to suspend the sport was arrived at after careful consideration of the effects of the military defense program on the enrollment of male students.

New emphasis will be placed on basketball as an intercollegiate sport since the man power needs of basketball are so much less than those of football. The current year's athletic program will be continued, however.

Dr. Fred West, professor of religion in Atlantic Christian, has accepted the pastorate of the Hillyer Memorial Christian Church in Raleigh. He will continue to teach in both the day school and evening school, but will relinquish his post as head of the department of religious life of the college. Dr. Lawrence C. Smith of the college faculty has been appointed acting head of the department of philosophy and religion. Music and journalism are also among Dr. Smith's interests.

Short-Term Missionary Comes Home

EVANGELISM and stewardship are the program phases of missionary work in Puerto Rico which Miss Mildred Durrett feels study groups in the States will want to know about during the Latin America study.

Miss Durrett arrived in the United States early in January after serving eighteen months in Puerto Rico as a short-term worker under The United Christian Missionary Society. Because she speaks Spanish very well, she was able to go to Puerto Rico and begin work immediately.

At McLean Conference Grounds, Miss Durrett organized a community recreation program which will be continued with Puerto Rican leadership and missionary supervision. In a number of churches she held institutes on leisure time activities and helped churches to plan youth programs. Churches in Puerto Rico need to be convinced that such programs are important in the life of their youth.

An organized library at McLean is now in operation because of Miss Durrett's careful planning and promotion. A short-term missionary needs to start only such projects as can be carried on by the regular staff or by interested native leadership.

Miss Durrett participated in all activities on the Island such as youth conferences, vacation Bible schools, and religious education meetings. The lack of printed materials in Spanish is a major problem in religious education work.

WORLD CALL

Directory of Foreign Missionaries of U. C. M. S.

Africa

D. C. C. M. via Coquilhatville, Congo Belge, W. C. Africa (add to all addresses in Belgian Congo).

Alumbaugh, Miss Goldie P., Lotumbe
*Baker, Dr. and Mrs. Donald H., Box 154, Hiram, Ohio
*Bateman, Miss Georgia B., Mansfield, Illinois
*Bateman, Miss Martha J., Mansfield, Illinois
Boyer, Mr. and Mrs. Elmer G., Wema
Byerlee, Mr. and Mrs. David A., Bolenge
Cardwell, Mr. and Mrs. Walter D., Bolenge
Clark, Mrs. Virginia, 35 Rue Edith Cavel, Uccle, Bruxelles, Belgium
*Cobble, Mr. and Mrs. Robin R., 230 South Western, Chanute, Kansas
*Conwell, Dr. Donald, 193 Aspinwall Avenue, Brookline, Massachusetts
Cuppy, Mr. and Mrs. A. C., Monieka
Dade, Mr. and Mrs. Edgar Paul, Bolenge
Edwards, Mr. and Mrs. Donald H., Bolenge
*Harris, Mr. and Mrs. A. Louis, 4309 West 8th, Tulsa 6, Oklahoma
Heimer, Mr. and Mrs. H. E., Mondombe
Hobgood, Mr. and Mrs. H. C., Bolenge
Horner, Drs. Howard and Marjorie, Wema
Hurt, Mrs. Ambra, Monieka
Johnson, Miss Eva Marie, Coquilhatville
Lewis, Mr. and Mrs. Ellsworth, 14 Rue Paul Spaak, Ixelles, Bruxelles, Belgium
McMillan, Mr. and Mrs. Donald, 273 Blvd. Leopold II, Koekelberg, Bruxelles, Belgium
*McMillan, Miss Fern, Scarritt College, Nashville 4, Tennessee
Mitchell, Miss Hattie P., Mondombe
*Musgrave, Miss Ruth, 1300 Marvin, Waxahachie, Texas
*Paget, Mr. and Mrs. Albert, 3035 Orchard, Corvallis, Oregon
Pearson, Dr. and Mrs. Ernest B., Monieka
Poole, Miss Edna, Bolenge
*Roberts, Mr. and Mrs. Ned M., 1304 Main, Rt. 3, Centralia, Washington
Ross, Dr. and Mrs. John E., Lotumbe
*Russell, Mr. and Mrs. H. Gray, 1906 Acklen, Nashville, Tennessee
Shaw, Miss Margaret, Ifumo
Shoemaker, Miss Gertrude, 5 Rue Du Cadran, St. Josse, Bruxelles, Belgium
Smith, Mr. and Mrs. Everton B., Lotumbe
Snipes, Mrs. Esther P., 35 Rue Edith Cavell, Uccle, Bruxelles, Belgium
Stober, Miss Buena R., Mondombe
Tillery, Mr. and Mrs. Ralph, Lotumbe
Watson, Dr. and Mrs. Keene, Avenue des Campanules 79, Boitsfort, Bruxelles, Belgium
Weeks, Mr. and Mrs. Claylon D., 4 Avenue Rene Gobert, Uccle, Bruxelles, Belgium
Whitmer, Mr. and Mrs. Joseph, Ifumo

Argentina

Andress, Mr. and Mrs. Paul, Federico Lacroze 2985, Buenos Aires
Huegel, Mr. and Mrs. F. J., Camacua 282, Buenos Aires
*Liggett, Mr. and Mrs. T. J., Spence House, 523 West 121st., New York, New York
McWilliams, Mr. and Mrs. S. S., Colegio Ward, Ramos Mejia, F. C. O., Buenos Aires

China

*Cherryhomes, Mr. and Mrs. George, 2523 Ridge Road, Berkeley 9, California
*Elliott, Miss Verla Marjorie, c/o Foreign Division, Missions Building, Indianapolis, Ind.
*Goulter, Mr. and Mrs. O. J., c/o Foreign Division
*Haskell, Mr. and Mrs. W. W., Route 9, 943 G., Tucson, Arizona
*McCallum, Mr. and Mrs. James H., c/o Foreign Division
*Reynolds, Mr. and Mrs. I. Hubert, c/o Foreign Division
*Smythe, Mr. and Mrs. Lewis S. C., c/o Foreign Division
*Starn, Miss Pauline, c/o Foreign Division
*Teagarden, Miss Lyrel, c/o Foreign Division
*Wilkinson, Miss Wenona, c/o Foreign Division

India

Bender, Miss Anna, Bilaspur, M. P.
Bonham, Dr. and Mrs. Kenneth W., Pendra Road, M. P.
Brown, Miss Leta May, Mungeli, M. P.
Clark, Miss Alice, Nagpur, M. P.
Elliott, Miss Vida, Bilaspur, M. P.
Gamboe, Mr. and Mrs. Homer P., Bilaspur, M. P.
Hall, Mr. and Mrs. Keith, Damoh, M. P.
Hall, Mr. and Mrs. William D., Bilaspur, M. P.
*Harnar, Miss Ruth, Reserve Manor, 2102 Cornell Road, Cleveland, Ohio
*Harrah, Miss Veda, 1207 Walnut, Columbia, Missouri
Hill, Miss Elizabeth, Landour, M. P.
*Hill, Mr. and Mrs. T. N., 447 Carl St., Winchester, Indiana
*Hughes, Miss Hazel, Peabody College, Box 1011, Nashville, Tennessee
Kinney, Miss Eulalie Ruth, Jubbulpore, M. P.
Livengood, Mr. and Mrs. Fay, Jubbulpore, M. P.
Lutz, Dr. E. J., Hatta, M. P.
Macdougall, Dr. Dorothea, Pendra Road, M. P.
Macdougall, Miss Wilhelmina, Pendra Road, M. P
McGavran, Mr. and Mrs. D. A., Takhatpur, Bilaspur District, M. P.
McGill, Miss Velma, Jubbulpore, M. P.
Mitchell, Miss Ruth I., Bilaspur, M. P.
Mullin, Miss Ann V., Damoh, M. P.
Nicholson, Miss Neva, Pendra Road, M. P.
Nichoson, Dr. Hope H., Bilaspur, M. P.
Potee, Mr. and Mrs. Kenneth, Jubbulpore, M. P.
Rambo, Dr. and Mrs. Victor C., Vellore
Reynolds, Mr. and Mrs. Herman M., Pendra Road, M. P.
Rice, Dr. and Mrs. Donald T., Damoh, M. P.
Rice, Mr. and Mrs. Ray E., Mungeli, M. P.
Salmonson, Mr. and Mrs. Keith B., Jubbulpore, M. P.
Shreve, Miss Ethel, Takhatpur, Bilaspur District, M. P.
*Smiley, Mr. and Mrs. Church H., 1417½ Cooper, Fort Worth, Texas
Terry, Mrs. Miriam, Mungeli, M. P.
Walden, Miss Edith Clare, Bilaspur, M. P.
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(Continued on next page)

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The Way of Peace

IT was so clear there—
The Way of Peace—
There on the mocking hill.
A youth had marked it out
With feet set toward
The nail-thrusts of a cross.
It was luminated on the mocking hill.

Since then, many have sought it.
And through far windows
Some have seen it
For brief, shining moments.
But power beckoned,
And hate filled men's hearts.
Now, youth climbs a thousand mocking hills!

But today it is clear again:
An awakening of stars
In shadowed places.
In great world councils
Men point it out.
Washed clean of self and prejudice;
Of injustice and greed;
Bright with love and brotherhood;
It is still the Way of Peace.

—Mrs. Grace F. Guthrie

Ventura, California

Sue Steiner Hook Building, residence hall for teen-age boys at Southern Home.

Boys' Building Is Dedicated at Southern Christian Home

THE Sue Steiner Hook Building, residence hall for teen-age boys, was dedicated New Year's Day at Southern Christian Home for Children, Atlanta, Georgia.

Paul Weir, chairman of the board of supervisors for the Home, presided at the program of dedication. The boys presented Miss Hook with a letter of appreciation for her part in making the building possible.

In 1938, Miss Hook, then the Home superintendent, enlisted Disciple church women of the Southeastern Area in saving soap coupons to provide funds for a residence hall for teen-age boys at Southern Christian Home. The fund grew slowly. Many individual gifts were made.

With rising costs of building materials and labor, hope of completing the project grew dim. But the churches of Georgia chose the Boys' Building Fund as their second-year project for A Crusade for a Christian World. This meant raising thirty thousand dollars. Under the leadership of Charles W. Ross, state secretary, and John Brodmann of Atlanta, project chairman, the goal was reached.

Ground was broken in May 1950, and the dream of Miss Sue Steiner Hook is now a reality. Each boy has a large locker. The library and the study room are used by all the boys. There is a room for the matron and a two-room suite for the boys' work director and his wife. Interested church groups and individuals furnished the rooms.

The attic has special construction for storage, and the semibasement provides room for the development of recreation and handcraft programs for the boys. A three-car garage was also built. Landscaping will be developed as rapidly as funds are provided.

At a special meeting of the Home board the first of the year, Mrs. Claire Montcrief was chosen as superintendent. For eighteen months she was head matron of the Colorado Christian Home for Children.

Last October, William K. Hasenyager, a graduate of Phillips University, went to Atlanta with his family to begin work as supervisor of boys' activities.

The Sue Steiner Hook Building and the new staff members will make possible better care for more children. Southern Christian Home is one of the fifteen homes of the National Benevolent Association of the Christian Church.

First group of boys to be housed in the new residence hall for teen-age boys.

All-India Christian Medical College at Vellore in South India serves thousands.

Hospital and Medical College Need Food

FIFTY-one years ago an indomitable American woman, Cornell University graduate Dr. Ida S. Scudder, began medical missionary work in the city of Vellore, South India. Her practice started in one room of her bungalow. Through a window she dispensed medical aid to the sick. Two years later an endowment fund enabled her to open a 40-bed hospital. As that institution grew, "Doctor Ida" decided that what was needed was a medical college for women.

Today, the Christian Medical College and Hospital at Vellore stand as twin monuments to the determination and faith of 80-year-old Dr. Scudder.

The present 484-bed hospital treats 9,000 in-patients each year; helps over 106,000 out-patients annually through various clinics, rural health stations, and traveling dispensaries.

A few miles from the hospital and on a tree-shaded campus cupped between mountains, a group of fine buildings and laboratories house the college which was opened thirty years ago with eighteen women students. Now there are 160 women medical students and 60 men. (In recent years the college has accepted male students.) A School of Nursing is also operated on the campus.

With its growth through the years, Christian Medical College, which operates under the Church of South India and is supported by various Protestant missionary groups in the United States, Canada, the United Kingdom and Australia, has gained increasing reputation among South India's people.

THIS very reputation has brought a pitiful problem. The institution now finds itself the hub of one of South India's worst famine zones—the Arcot district. It is besieged with pleas for food from the hungry in the hundreds of impoverished villages which lie within its territory.

Not only must the pleas of the villagers go unheeded but the hospital itself for many months has not been able to offer a completely satisfactory menu for its patients. Indeed, the dietician is not always sure from one week to another what she will be able to provide for the patients, seventy of whom are cared for in free beds and many others of whom can pay but ten cents a day.

The allowable ration for the hospital at present is six ounces of rice and four ounces of wheat per patient per day. But the hospital has found—even as many a hungry villager has found—that the ration shops are too often unable to supply the ration. It takes all of the dietician's ingenuity to maintain the balanced diet which sick people need.

The problem is the more serious because the majority of patients are suffering from chronic malnutrition as well as from chronic undernourishment that has become more intensified during the past three years when India's rains have failed and vast areas of once fertile fields lie baking.

Dehydrated vegetables and powdered milk are among the hospital's essential food needs. Milk powder is especially needed for both the in-patients and for the hundreds of villagers served by the hospital's mobile dispensary.

A SMALL bus leaves the hospital early each Monday, Wednesday and Friday mornings to tour the villages. Carrying nurses, student nurses and usually a doctor, it stops in the shade of a banyan tree to administer aid to the scores of sick who turn out from their mud huts as soon as the bus is sighted. Victims of malaria, heart conditions, leprosy and the many disorders directly attributable to malnutrition are treated at each stop. Often the bus does not return until late at night, its crew exhausted.

As and when milk powder is available, it is distributed by the roadside dispensary for the use of undernourished children. But there is never enough milk powder to go around. And always there are the hungry villagers, pleading for other food.

The tragedy of chronic hunger is often witnessed in another division of Christian Medical's work: the Schell Eye Department, headed by Dr. Victor Rambo, a missionary to India of Disciples of Christ churches. Hunger and malnutrition, along with the social diseases, are the great causes of the loss of sight that afflicts a million totally blind and three million partially blind people in India. (See WORLD CALL, January 1951, p. 28.)

SIXTEEN miles from Vellore, in a hot, dry country where crops grow only under irrigation, Christian Medical also operates the Kavanur Rural Health Center, a new project. Staffed with a physician, nurses and student nurses, its low concrete buildings form the core for the medical welfare of some two dozen villages with a population running well into the thousands.

Every day from 80 to 100 of the halt and ailing (again largely victims of dietary diseases) line up at the Health Center's clinic for treatment. One day a week is reserved for some 250 lepers who, in all the ambulatory stages of their disease, appear for treatment with sulphone.

In addition, the Center has launched a preventive medicine and maternity program in the surrounding villages. And it offers an ever-ready maternity service: 24 hours a day a driver and his bullock-drawn, two-wheeled "bandy" are on call to carry a midwife and a student nurse to women in labor.

But, again, there is hunger in the villages around Kavanur. And, again, the Center is powerless to help. As a means of helping to feed hungry men, women and children in India, Americans could wish for no better channel than the facilities of Christian Medical, whose various units administer their services without regard to race or creed.

"Just give us the supplies and we will see that they are properly distributed," pledged soft-spoken, saree-clad Dr. Hilda Lazarus, successor to Dr. Ida S. Scudder as the present director of Christian Medical College.

This article was supplied by CARE—Cooperative for American Remittances to Europe, Inc. Disciples of Christ churches, through The United Christian Missionary Society, cooperate in the support of Christian Medical College and Hospitals.

Gift orders for CARE's $10 Indian food packages can be sent to CARE, 20 Broad Street, New York 5, N. Y., or any local CARE office in the United States, and should be ear-marked for delivery to Dr. Hilda Lazarus, Director, Christian Medical Hospital, Vellore, Madras State, India.

Shall We Pray?

By GENEVIEVE BROWN*

TWO specific calls go out to our women for prayer in these days. One call is that from the General Department of United Church Women of the National Council of Churches of Christ, through its president, Mrs. James D. Wyker, addressed to the Protestant church women of America:

"In the light of the crucial situation we would seek to bind the world together with a definite prayer for peace, asking all people to join daily, *at the noontide hour,* making the following prayer, written by Mrs. Harper Sibley, a personal petition:

Prayer for Peace

'O God, who hast put into the hearts of men a great longing for peace but hast also given to man the power to choose, grant us the will to make our choices in accordance with thy will. Bind the world together, O God, in fellowship, service, and love, and grant that we may take our part in the fulfillment of thy Purpose. Through Jesus Christ, our Lord. Amen.'"

One of the last official acts of the National Assembly of the United Council of Church Women (now the General Department of the National Council) was to vote to ask church women across the nation to do their utmost to get all Christians in America to pray this prayer at noon each day, and having prayed, to *work* to bring about world peace. We believe that many Disciple women are meeting this request with their personal prayers and their enlistment of others in this fellowship of prayer. Others should do so.

The Easter Week of Prayer

Another call to prayer is a part of the heritage of Disciple women, that of the annual Easter Week of Prayer. Instituted in 1897 by the leaders of the Christian Woman's Board of Missions, through the years this week of prayer and self-denial has borne rich fruit in the lives of countless women and in the constantly enlarging services of world-wide missions and education which their consecration has helped make possible.

The words of Mrs. O. A. Burgess in issuing that first call through the *Missionary Tidings,* February, 1897, remind us of the feeling of need out of which it came, the need of hearts burdened by the tremendous opportunities opened to those whose faith compelled them to "have part in giving to the world the glad tidings of a risen Redeemer":

"In the many perplexing problems that come up in the work of the Christian Woman's Board of Missions for solution I sometimes think there is danger that we may forget in whose name and strength obstacles are to be overcome. Do we not at times feel that a great weight of care and responsibility rests upon *us,* that *we* have it all to bear? Or do we feel our own weakness and helplessness and take our burdens to him who is willing and able to help us when we call on him? Jesus himself, when on the earth, lived in close communion with the Father. He sought the solitary place where he might pour out his heart to God. If it was needful for the Son of God thus to go apart from the crowd for meditation and prayer, how much greater is our need!

The Day Is Appointed

"In view of our need of strength and wisdom, and in view of the needs of the work that we have been called to do, it is fitting that the Christian Woman's Board of Missions set apart a time to be observed in prayer and self-denial. We therefore appoint the week preceding Easter Sunday, it being an appropriate time for such observance. Let it be, indeed, a season of prayer and of self-denial—prayer for the Christian Woman's Board of Missions in every department of its work; for its growth in the development of the missionary spirit in the States and among its constituents for the enlisting of the indifferent; for a fuller consecration of ourselves to the service of the Master. Prayer for the missions and the workers in the field both at home and abroad. Self-denial, that we may learn how to exalt Christ, who denied himself all things that humanity might be lifted up to God."

The Observance Today

Today, surely no less than in that long ago day, those who seek to serve God through ministering to the needs of humanity need the power and guidance that can only come through communion with him. The needs grow more urgent, the opportunities open for new and enlarged fields of ministry, resources do not keep pace with needed personnel and program. We of the churches need to pray for wisdom, for greater devotion, for a fuller measure of the grace of giving. Missionaries and other workers face new and acute problems in these crucial days; their strength is often unequal to the tasks they must undertake. They need our intercession.

So let us pray. Pray in special group services and in individual devotions during pre-Easter week, March 18-25, and then continue to pray in increased intercession for work and for workers, and for our own consecration, throughout the year, and the years.

Helps Are Available

In the call that went to the women's groups in 1897, they were asked to "spend one hour each day of that week in prayer, meeting together for that purpose." For many years, suggested services were provided for five such prayer meetings. In more recent years, when increasingly churches have been holding other services during Passion Week, the number has been reduced to three, the third being the sacrificial offering service. There are groups, however, which continue to meet every day during the week, and undoubtedly they are richly blessed in so doing.

The services for the 1951 observance on the theme "The Living Christ" have been prepared by Marie Elmore Baxter of Pulaski, Virginia. They are deeply devotional. They are planned for *prayer* meetings.

A booklet of prayer guidance, *Pray Constantly,* has been prepared for individual use during the Easter Week of Prayer and on through the year. There are thirty-one brief suggestions for meditation and prayer to be used and re-used, with guidance to the individual for building his own prayer list. For the latter, blank pages are provided, so that this may be a very personal booklet of prayer. It is suggested that the Time Selector may also be used to help the individual identify himself in place and time with those in other lands for whom he prays.

Samples of the booklet of services and the prayer booklet have been sent to presidents of all women's groups, with an order blank for ordering additional copies. A special offering envelope may also be ordered for the sacrificial offering.

A Church-Wide Movement of Intercession

As in the case of the Prayer for Peace, it is hoped that the women of the churches will enlist others in the Easter Week of Prayer, and that this can be made the beginning of a rich church-wide movement of intercession for work and workers that will continue through the months and years to come. What might it not mean if prayers rose up daily from scores, even hundreds, of hearts in individual congregations throughout our brotherhood—prayers for the work of the brotherhood, for those who serve in it, for those whom they serve? Surely the Lord would open the windows of heaven and pour out such a blessing as we have not heretofore known.

More things are wrought by prayer than this world dreams of.

—TENNYSON

*Miss Brown is executive secretary of the department of missionary education, The United Christian Missionary Society.

For Adult Mission Study

Theme: *Disciples of Christ in the Philippines*

A Visit to Luzon

A LITTLE over a year ago an Associated Press dispatch reported that 4,500 Filipino Moslems had traveled on three ships to Jidda, making a pilgrimage to the holy city of Mecca. Jidda is in Saudi Arabia, just forty-five miles due west of Mecca. The trip was difficult for the whole group and very tragic for some. The smallpox epidemic was bad, and over a half hundred died from smallpox, though presumably they had been vaccinated against it. The pilgrims had financial difficulties, too. The trip was too costly for their meager resources. Over a thousand were stranded at Jidda.

For three months, with a minimum of expense, with no danger of epidemics, with no cause for being stranded except our own inertia, we are going to visit the Philippines. We shall see little of the Moslem Filipinos, for they are largely from the southern islands. We shall spend practically all our time on the island of Luzon, where the Disciples of Christ will soon complete fifty years of work.

Available for our study are three programs included in the *1950-51 Foreign Missions Program Packet.* They bear the general title, "A Visit to Luzon." They aim to be just that. We shall cover Luzon in a quick trip which, with careful preparation on the part of those who present the program, should acquaint every attentive member with the places where our brotherhood has work, with missionary and Filipino leaders who have built Christian churches and developed Christian personalities in the Philippines, and with the cooperative Christian program in which we have always shared.

April—A Quick Trip Over the Island

Most missionary groups allow little more than forty minutes for the presentation of a program. That is a brief period in which to cover an island and a time span of fifty years. Have before you the beautiful picture which appears at the bottom of this page. Urge the entire group to keep in mind as they travel that Christian homes like this dot the islands of the Philippines because Disciples of Christ and other Protestant bodies have preached there the simple gospel of Christ and illustrated it in sacrificial living.

Watch WORLD CALL for other Philippine pictures. Look at back issues. There have been some excellent pictures and articles recently. Do not miss a one.

Have you secured the supplementary materials that are available at this time? It is false economy to work without all of them: *The Philippines: A Christian Opportunity,* by Virgil Sly, 15 cents; *They Went to the Philippines,* 50 cents; the picture sheet *Witness in the Philippines,* 15 cents; an attractive Philippine place mat, 2 cents each, 20 cents a dozen, $1.50 a hundred. (Order from The United Christian Missionary Society, Indianapolis 7, Ind.)

Trying to Get DP Families

Alta Harper Wallace, formerly one of our China missionaries, now with her husband a member of the Congregational-Christian Church at Martinez, California, told in a personal letter to Lois Ely of more than a year spent unwinding "red tape" trying to get DP families. Then came an unusual offer of a young couple from a shipload of 600 refugees (White Russians) arriving in San Francisco from the Philippines. Mrs. Wallace wrote: "We snapped them up on two days' notice. They were originally from China, son and daughter of some of those who were there somewhat after my time. (Alta Harper returned home in 1931.) The girl's mother went back to Russia and disappeared completely.

"The young man is a very talented piano player but hasn't practiced for five years. He's a wonderful player for a' that, and is educated.

"They have lived in a tent in the Philippines—through the rain, for twenty months! They say they can hardly believe what they see when they go into homes here that look so lovely to them. They exclaim over people wanting to help them, though never having seen them."

Have you been praying this daily prayer? If so, continue praying and think of all the refugee people of the world.

Bind the world together, O God, in a fellowship, service, and love, and grant that we may take our part in the fulfillment of thy purpose.

Catalino Laysico, pastor of the Makati Christian Church, sings evening hymns with his family. Mr. Laysico is pastor of Barrio Beautiful, the settlement a Disciple credit union built at Makati, Philippine Islands.

—RNS Photo

The Kingdom—Coming

YOUR "never-never" book is waiting for you. Or perhaps you have thought of it as your "some-day" book. *Forward Through the Ages** unfolds for you the greatest drama of the past two thousand years. The Christian church grows from a small group of worshipers in Palestine to a great body of Christians living in almost every country of the world. You see it as a great force, a going concern, something to be reckoned with.

You have surely wished for this overview of the spread of Christianity. It will put together in a satisfying pattern for you the many jigsaw pieces of information in your mind about Christian leaders of the centuries and missionary efforts in various parts of the world today.

This drama prepared for you by Basil Mathews, an eminent authority on world missions, falls into six acts:

The New Testament Church and Just After, The Thousands Years, After the Discovery of America, The Nineteenth Century, Two World Wars and World Christianity, Today and Tomorrow.

Great leaders and great events are given the center of the stage. The Crusades and many other significant events of history are interpreted in the light of their relation to the growth of Christianity. Leaders come to life in the brief historical sketches.

To plan a course for youth based on this book, use the leader's guide which offers you plans for six sessions. It suggests definite procedures for your period of discussion. The brief worship outlines will stir your own creativity in this area.

Stimulating sessions for your Christian Youth Fellowship would be worth some time and effort. How the time can be provided is an individual problem. If it can be found nowhere in the present schedule, perhaps you can arrange a plus occasion. Your group might meet on a certain week night for six consecutive weeks.

The six-act drama will help your young people to appreciate the heritage which our age has received from Christian individuals and movements of the past. It will make them realize that youth of today are writing the next act in the drama of the world Christian enterprise. It should inspire them to write into it faith, courage, and sacrifice. *(Forward Through the Ages,* cloth, $2.75; paper, $1.50; *Guide,* 50 cents.)

—MARETA SMOOT

Go Golden

Go Golden—Jubilee. This is jubilee year in the Philippines. Fifty years ago Disciples of Christ established a mission at Manila. Now about one hundred congregations are joining in the jubilee year celebration. Churches of the United States and Canada are having their part in the jubilee. Groups of all ages are learning about the Filipino Christians, their work for Christ's kingdom, and ways in which Christians of this land may help them.

Youth are going Golden Jubilee. The quarter of a million youth in churches of the Disciples of Christ are offered an opportunity to join in the celebration by learning, worshipping and giving. In their recreation they can sing the songs of Filipino youth, play games they play, and eat favorite Filipino foods. Many will celebrate with a dinner or banquet. Green and white place mats featuring a pictorial map of the emerald isles will make colorful tables for thousands of youth. Other decorations for the table will grow from the patterns and directions found in the "Recreation" section of *CYF Studies "The Near East" and "The Philippines."** The same booklet brings songs and some ideas on games and other entertainment.

Plans for three programs appear in the "Study" section. There is also some actual information about Filipino Christians and the work of the Missions. Some facts about the life and work of Christian youth are included. For deep-delvers who wish more material than is provided in the three sessions in *Fellowship*** quarterly, there is *The Philippines: A Christian Opportunity** (15c), by Virgil A. Sly. Leaders of intermediates may use this booklet to supplement the three leaflets on the Philippines in *PM Pack No. 4.*** Also for their use is the booklet, *Chi Rho Fellowship Studies "The Near East" and "The Philippines."***

Golden wishes and prayers are being sent westward by youth of our churches through giving to the Christian World Friendship Fund. Intermediates, seniors, older youth, and students are giving toward the $50,000 goal. As they study the Philippines they rejoice in the fact that one half of their total giving goes to strengthen the work of Christ in the Philippines. So American youth have a part in the Golden Jubilee.

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*Order from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Indiana.

**Order from the Christian Board of Publication, 2700 Pine Blvd., St. Louis 3, Missouri.

This Is Jamaica

The story of missions is the story of God-given opportunity used or lost. One youth director recently visited Jamaica and saw at first hand the great opportunity present in that island and how it is being used. Here a Mission maintained by the Disciples of Christ serves about a third of a million people.

Charles C. Mills was privileged to observe the work of the missionaries and nationals and to view the opportunities for an expanded program.

The thirty-six congregations which have resulted from the work of the Mission represent a great effort. With three-fourths of the people illiterate and almost all very poor, developing churches takes time and work. The few Jamaican pastors spread their services to all of the churches. Their salaries are modest—$85.00 a month or less. Most of them are trained at Southern Christian Institute in Mississippi.

Members of the churches do not step on the starter and glide away toward the church. In rural areas they walk up and down hills to reach the little frame buildings which usually have one main room and a small vestry. The audiences sit on benches during the service.

In these small churches there are no quarterlies, story papers, or other current materials to make the sessions more interesting and valuable to children and youth, as well as to adults. The only pictures Mr. Mills remembers seeing in the churches were those of the king and queen of England.

One of the sharpest impressions the visitor carried home is that of the poverty of the people. The average home is about fourteen feet square and has only one room. The bamboo frame may be covered with mud. Patch upon patch may describe the work clothes of the people; but Sunday sees them clean and neat. The girls and women manage to keep one presentable white dress. Each Sunday it is immaculate and carefully pressed.

Although the average wage for laborers is about sixteen cents a day, church members are increasing their giving. Those with sufficient training give of their time and effort to strengthen the churches. One leader, a school teacher with training in Drake University and Columbia University, gave up her comparatively good position as a school teacher to become director of religious education for all of the churches.

Mr. Mills was interested in finding that five of the churches have Christian Youth Fellowships. The Jamaican director had plans under way for organizing the youth in five other churches.

WANTED: Treasurers of C.Y.F., Chi Rho Fellowship, Triangle, Circles, Disciple Student Fellowships who will mail C.W.F.F. offerings by March 20.—CHARLES C. MILLS

MISSIONS IN CHRISTIAN YOUTH FELLOWSHIP AND IN CHI RHO FELLOWSHIP: Use the session plans in *CYF Studies "The Near East" and "The Philippines"* and in *CRF Studies "The Near East" and "The Philippines."* One copy of each free on request.*

Echoes From Everywhere

Lay Training Course For Chushien Workers

The hard working Chushien pastors, even with one of their number in the hospital, held a successful lay training class for a ten-day period in November. The plan for lay training lies at the very heart of the movement for the survival of the church in China.

Seventeen registered and completed the course. They were encouraged to look at the situation realistically. With quiet determination, these Christians are preparing themselves to bear witness more effectively to the way of Christ, even though it may prove to be the way of the cross.

Each has a supply of Christian tracts, pictures, Gospels and hymn-sheets. Some of the most earnest are unable to read freely, but all have memorized the songs and can tell of the way of salvation with such depths of conviction that even those who are unconcerned or opposed are aroused to a like faith in spite of themselves. In our nearly thirty years in China we have never seen such unswerving determination. With it all is a vital hope and joy that gives something to live for as well as something to die for if necessary.

—Oswald J. Goulter

China

Rain, the Best Christmas Present

This section of India, as well as several others, is on the verge of famine. On the way to Jubbulpore for Christmas we saw two camps that had been set up by the government to provide work and livelihood for people whose rice crops failed. No provision was made for living quarters; these people live in the open under the trees. They are working at breaking granite which is to be used in the construction of roads. The men get twenty cents a day and the women fifteen cents.

We are thankful that during Christmas week enough rain fell that there are now great hopes for the wheat and other winter crops. Rain was the very best Christmas present possible; but parts of India which rely almost entirely on the rice crop were not benefited much by the rain.

—Donald T. Rice

Damoh, M. P., India

Union Seminary Buenos Aires

Ten young men and women received their certificates or diplomas at the commencement exercises November 27. Three remained to serve in Argentina, and the other seven returned to their respective fields: two each to Chile and Peru, three to Uruguay. During 1950 the student body numbered sixty and represented Argentina, Asia Minor, Bolivia, Chile, Peru and Uruguay. Six religious bodies were represented: Armenian, Disciples of Christ, Methodist, Pentecostal, Presbyterian, and Waldensian.

Disciples had five young people in the 1950 student body—one young man and four young women. They were most ably represented on the faculty by Thomas J. Liggett who also served as Vice-Director of the institution and as Secretary of the board of directors. Dr. B. Foster Stockwell (Methodist) is Director of the Seminary.

—Alice S. McWilliams

Witnessing in Indian Villages

During one month the Bible women and

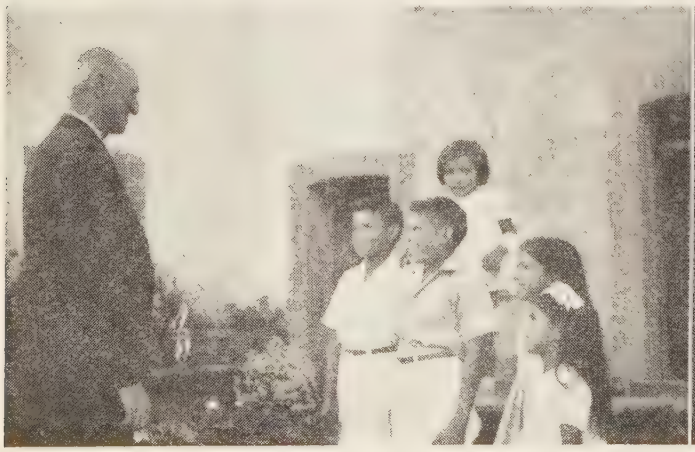
(*Continued on page* 45)

Meet the Kepples and Their Friends

"When a Feller Needs a Friend" is the subject which Mrs. Ella Kepple gave the picture at the left. Gonzalo and Moses, the first two pupils in the school at the Rural Center, Pabellon, Mexico, forgot to put their white uniforms into the wash and had to do them up themselves when an unexpected fiesta took place!

Mr. and Mrs. Paul Kepple are Disciples of Christ missionaries at Pabellon. In the scene at the lower left Mr. Kepple is telling a Bible story to the smaller children of a family he and Mrs. Kepple have been visiting for three years. These children are Jesus, Elio, Panchita, Elvira and Chela Garcia. They come to church only when they are asked to recite a poem or do something special. The father is liberal to the point of atheism; the mother is an eager listener but lacks initiative.

It takes a long time to win some Mexicans to the Christian church. The Kepples began visiting the family in the picture at the lower right about five years ago, first to buy fruit from them, and then to read the Bible and sing hymns. Lupe (center) and Graciela (right) are sisters. At the left is their sister-in-law. The children belong to Lupe and Graciela. These two sisters and another sister once attended a student conference and later talked of being baptized. An indifferent father interfered. Now Catholic mothers-in-law are more difficult than the father. Will the girls ever return to their hymn singing and Bible reading? Prayer and right literature will help them in their Christian living.



Missionary Worship Service

Theme: *Where the Spirit of the Lord Is*

April

There Is Freedom

Call to Worship: Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

—II Cor. 3:17

O let us all from bondage flee,
And let us all in Christ be free.
—Negro Spiritual

Scripture: And Moses[*on the bank of the Red Sea, accompanied by complaining Israelites and pursued by the Egyptian host*] said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. . . . The children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians. . . . , Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. . . . The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

—Exodus 14:13,14,29,30;15:1,2

Meditation: Thomas Moore, the Irish poet, has given expression to the sense of freedom the people enjoyed after that miraculous passage from the Red Sea:

"Sound the loud Timbrel o'er Egypt's dark sea!
Jehovah has triumphed—his people are free.
Sing—for the pride of the Tyrant is broken,
His chariots, his horsemen, all splendid and brave—
How vain was their boast, for the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud Timbrel o'er Egypt's dark sea;
Jehovah has triumphed—his people are free!"

Humanity has always rejoiced over freedom. It is something to strive for, to rejoice in when attained. It is something to cherish, to protect. The Filipinos greatly appreciated the good gifts of America in education, health, and other fields, but looked forward to their day of complete freedom and independence. No matter how benevolent the hands of occupation forces may be, there is chafing under restraint just as a child chafes under the restraints that may be imposed by a most loving parent. The Filipinos had to undergo the occupation of the enemy during World War II, a time of unhappy bondage. Now they belong to a free country, the Philippine Republic. They will have severe lessons to learn as had Israel, as our own people had. Freedom is a precious thing not to be cherished for one's own self alone. It can be lost through apathy, through selfishness. That is true of nations; it is true of individuals.

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!
—James Russell Lowell

The true Christian has a breadth of vision, an outreach in understanding, and a will to hold back the narrowing walls of life that would crush his spirit. Our forefathers were that kind of Christians. They cherished liberty. They cherished religious freedom. Theirs was an adequate faith—a faith which we must cherish. We need for this day freedom, freedom consistent with our Christianity. We must work for it for ourselves and others, and as we work for it we must pray.

Hymn: "Faith of Our Fathers! Living Still" *(Christian Worship: A Hymnal,* 348)

Offertory Sentences:
Faith of our fathers! we will strive
To win all nations unto thee.
And our giving of ourselves and of our resources are ways in which we strive.
And through the truth that comes from God
Mankind shall then be truly free.

Offertory Prayer: Our Father, we come to thee bringing our gifts with a prayer in our hearts that thou wilt take them and multiply them. We come with ourselves dedicated anew to thy great purposes. May no personal weakness of ours hinder us from knowing thy will and doing it. May we see life in the light of the Sun of Righteousness and in thy service find the freedom that is in thy great and loving spirit. In Jesus' name we pray. Amen.

Missionary Benediction

—Lois Anna Ely

Kagawa Returns to Japan

THE 1950 American tour of Toyohiko Kagawa which began in New York on July 14 and ended in Los Angeles, December 20, included 39 states, 150 cities, and 400 appearances. Dr. Kagawa traveled 30,000 miles and was heard by 300,000 persons.

The Kagawa National Committee has authorized Emerson O. Bradshaw, the traveling companion of Dr. Kagawa for the entire tour, to prepare a manuscript which will appear in book form under the title of *Day by Day with Kagawa.*

The book will not only quote Kagawa's most profound platform utterances, but it will relate many experiences, humorous and otherwise, in an effort to interpret the real Kagawa.

In Memoriam

M. M. Haynes, January 15, 1951, Hastings, Nebr. For many years he was an elder in First Christian Church. Well into his eighties, he continued to give of his time and strength to the church.

Mrs. Grace Roberts Crouch, September 12, 1950, Bethel, Ky. Active member of Bethel Christian Church and of the missionary society. She took part in all civic affairs. Age 76.

Mrs. Maude Humphreys, October 8, 1950, Elkhart, Ill. Faithful member of the Christian church, missionary society, Sunday school, and president of the Aid Society. Age 70.

Mrs. W. T. Parker, October 10, 1950, Carlisle, Ky. Member of the Christian church for 77 years. Though an invalid the past 25 years, she was an interested member of the missionary society. Age 96.

Mrs. Lydia Eldridge and *Mrs. Clara Wiggins* were devoted members of the Grandview Christian Church, Kansas City, Kans., until their passing in 1948. The church mourned the loss in 1950 of *Mrs. Maude Watkins* and *Mrs. Alice Payton* who were loyal and capable in the work of the church.

Mrs. C. E. Kohls, 1950, Kentland, Ind. Faithful member of the missionary society for 25 years. She was treasurer for 20 years. Her friends mourn her passing.

Mrs. Genevieve May Mills, Waitsburg, Wash. A consecrated Christian woman, member of the Christian church and missionary society, and active in all of the church's program.

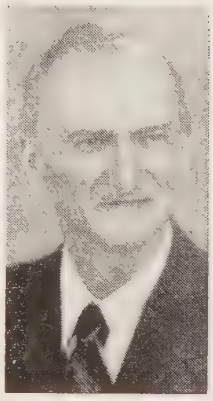
Mrs. Elsie Palmer Carney, December 3, 1950, Seattle, Wash. Devoted to the Christian education work of the church, she and her husband led the youth work for many years. A woman of sterling Christian character, possessing vision, courage, and consecration.

Miss Mary Alice Johnson, January 12, 1951, Indianapolis, Ind. She poured her talents of wit, intelligence, and spiritual grace into the church. Was a remarkable World Call secretary at Downey Avenue Church, teacher and deaconess. Age 85.

Rev. C. E. Craggett, February 4, 1950, Cleveland, Ohio. He gave almost forty years to the ministry during which time he held many offices in the brotherhood. A faithful and loyal worker. Age 61.

WORLD CALL NEWS ROOM

DR. Louis F. Jaggard, retired medical missionary to Belgian Congo, died Jan. 20 in Iowa City, Iowa. He is survived by Mrs. Jaggard and their two sons and two daughters.



Dr. L. F. Jaggard

Dr. Jaggard was born at Brimfield, Kan., and reared in Illinois. He worked his way through Drake University and went to Congo as a missionary doctor in 1908. While on furlough in 1918 Mrs. Jaggard, the former Annella Marsh, died during the epidemic of influenza. Dr. Jaggard, who was also stricken, regained his health, returned to Congo and there met and married Wilhelma Zoe Smith.

Dr. and Mrs. Jaggard worked at the Monieka station until his retirement in 1945. Their three older children were born there. Dr. Jaggard was surgeon, builder and preacher. He took a medical census of the territory for the government and was decorated with the *Ordre Royal du Lion*. He specialied in the removal of elephantiasis tumors and devoted himself to the fight against tropical ulcers, yaws, sleeping sickness and leprosy. He was the first Disciple medical missionary to the Congo to reach retirement age in service on the field.

Memorial services were held in Iowa City, Jan. 24.

Mrs. A. R. Liverett, the former Elsie Cook, has resigned her position as secretarial assistant in the department of missionary organization of The United Christian Missionary Society to join Mr. Liverett, who has accepted a position as Lab-X-Ray Technician at the Edwards County Hospital, Kinsley, Kansas. Mr. Liverett is the son of Mr. A. R. Liverett, retired Disciple minister of Daytona Beach, Fla.

The department of church development and evangelism of The United Christian Missionary Society has made a Crusade church maintenance grant to the Gentilly Christian Church in New Orleans, La. The Gentilly Church is a church recently established in the rapidly growing north section of the city. It has sixty members and has called Mr. Leon Weatherman, formerly of Sheridan, Ind., as pastor.

Missionary Register

Departing for the Field:

Mr. and Mrs. George Earl Owen and their family left for the Philippines Feb. 25.

The department of audio-visual services is preparing a filmstrip on the work of The United Christian Missionary Society. It will be ready for release among the churches in early fall.

R. L. Peters, dean of Winston-Salem Bible College, died Jan. 8. He was national evangelist for the National Christian Missionary Convention and pastor of the Spencer Memorial Church of Winston-Salem for fifty-one years.

Mrs. D. F. Jorgensen, of Altadena, Calif., has been elected to succeed Mrs. Forrest Richeson as trustee of The United Christian Missionary Society. Mrs. Richeson resigned to accept membership on the Commission on Brotherhood Finance of the International Convention.

New members on the National Laymen's Advisory Commission of the Disciples of Christ are Dr. Elmer C. Harris, DuQuoin, Ill.; C. M. Johnson, Roswell, N. M.; E. W. Blehm, Harrisburg, Ore.; and Wm. R. Jackson, Columbia, S. C.

Miss Josephine Bradshaw retired from the service department of The United Christian Missionary Society Jan. 5 after twenty-two years of service. Miss Bradshaw's major responsibility for many years has been the keeping of the ministers' list in card file. She was eligible for retirement last June, but stayed on to complete the work necessary for the production of the Year Book.

Miss Bradshaw will continue to make her home with Miss Harriet Kaylor in Indianapolis.

C. D. Pantle

C. D. Pantle, general manager of Christian Board of Publication, died Jan. 28 in St. Louis, Mo.

Mr. Pantle came to the Christian Board in August, 1942, after having been auditor of the M. K. and T. Railroad for many years. He was an active churchman in St. Louis and Missouri. He had served as deacon, chairman of the board and elder of the Union Avenue Christian Church. He had been a member of the board of managers of The United Christian Missionary Society and vice-president of the National Benevolent Association.

Memorial Services were held at Union Avenue January 30. Mr. Pantle is survived by his widow.

In January the board of trustees of The United Christian Missionary Society created the Commission on the Church and Social Problems as the advisory body to the

(*Continued on page* 47)

Leaders of Men's Work Arrive for Conference

Zeph Risley, center, lay assistant to the pastor of First Christian Church, Duncan, Okla., and A. C. Hofrichter, state director of Virginia, are welcomed to Missions Building by Mrs. Charles Palmer, operator of the switchboard, when they arrived for the Men's Work Conference. See Conference story page 22.

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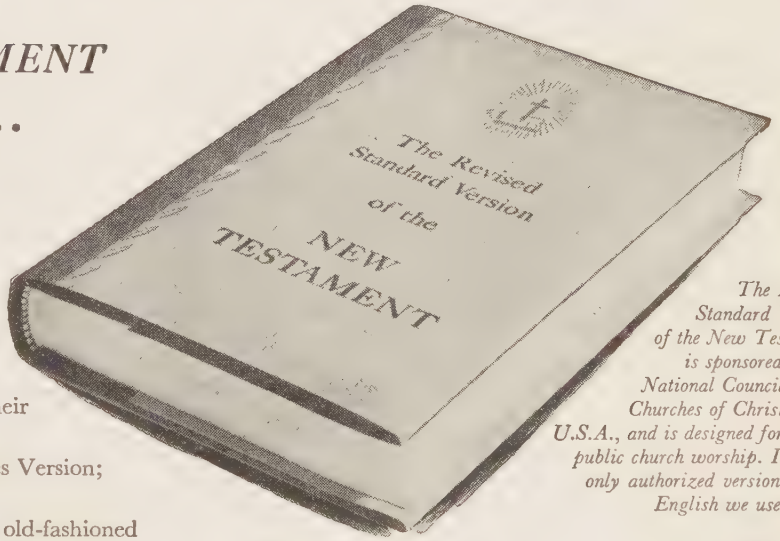

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At right, the King James; below, the Revised Standard—see how much easier it is to read, to understand.
(Both shown actual size)

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.
34 The light of the body is the eye: therefore when thine

33 "No one after lighting a lamp puts it in a cellar, or under a bushel, but on a stand, that those who enter may see the light. 34 Your eye is the lamp of your body; when your eye is sound, your whole body is full of light; but when it is not

Note the large, readable type, the pleasant margin-to-margin printing of the Revised Standard Version. Read a sentence. See how it retains the poetic beauty of the King James Version, yet is written in the clear, understandable language of today.

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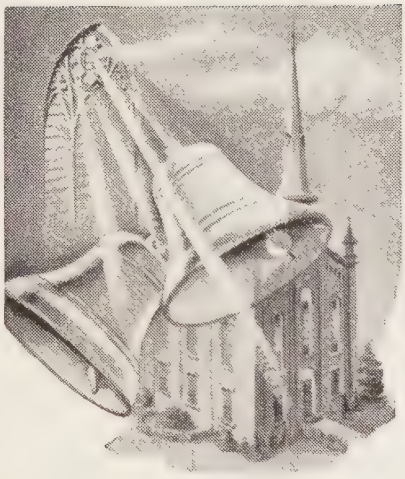

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These thirty-one conferees, plus the photographer, attended the family camp.

Paraguayan Families Go to Conference

THE first family conference for the Disciple Mission in Paraguay occurred January 8-12 at the new conference site out from Asuncion. Since it was a new experience, the missionary leaders did not know what to expect; but when the opening day arrived a total of thirty-two adults, young people and junior age children were present.

Mrs. Mary Hughes, a missionary in Asuncion, has described the conference and the camp activities as follows:

"It was a 'work conference'—half day, every day, everybody worked. The rising hour was five o'clock, with breakfast at six. Then to work—putting up screens, hanging doors, cleaning out the spring to see how much water flowed (for future swimming pool); cleaning out castus, killing ants, clearing grounds in front of cabins, cleaning up the paths and roads."

Since this conference site was acquired only in recent months, there is much work to be done to put it in shape. Mrs. Hughes continues:

"At nine thirty the group stopped work for refreshments of grape juice, lemonade and cookies. Then they worked another hour until lunch at eleven thirty and siesta.

"A study period was then held for an hour, led by Eduardo, a recent graduate of Union Seminary in Buenos Aires. This was followed with tea and recreation. After the evening meal, Eduardo led in the vesper service. The evening program closed at nine o'clock after a social period of games and stunts, and a closing circle.

"The schedule worked beautifully," says Mrs. Hughes. "Every department did a fine job: spiritual, social, work, and culinary. I was the cook. We had to take most of our food to camp from Asuncion. We could get ice in a nearby center which helped a lot. We took a small ice refrigerator from the school. Milk and fruit were available near the camp grounds.

"It was cool enough for blankets at night and we did not suffer from heat during the day as we do in Asuncion at this season. When the place is all fixed up and water is piped in, this conference site will be a good place to spend a vacation.

"I think our Paraguayan conferees were greatly impressed, especially by the fact that we had everything in common, everybody worked, nobody dressed up and no distinctions were made. The Paraguayans cooperated beautifully."

Mrs. Hughes says that the picture of the conference group was taken in front of the open air dining room. On one side is the storeroom. In the background is the kitchen and serving room, a separate building which is very roomy and comfortable.

for Lent

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16. And he withdrew himself into the wilderness and prayed.

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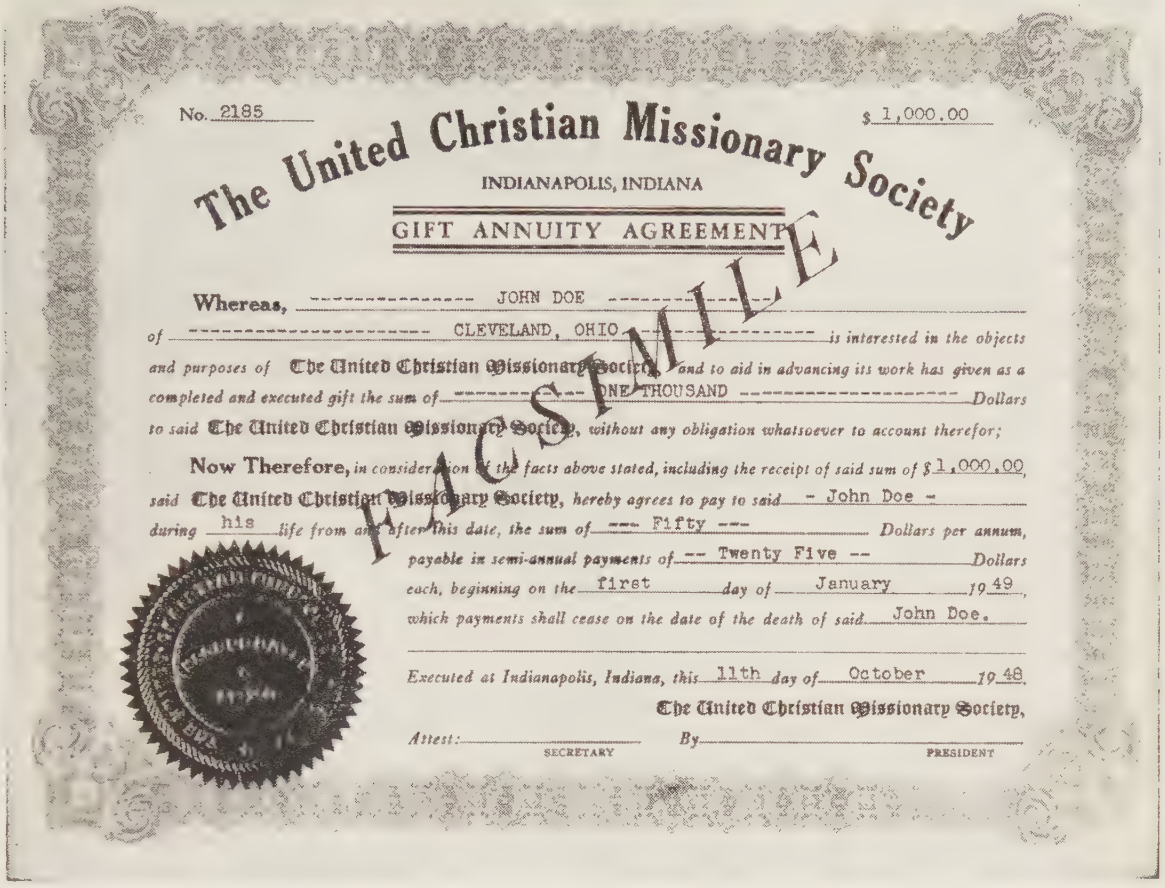

No. 2185 $ 1,000.00

The United Christian Missionary Society

INDIANAPOLIS, INDIANA

GIFT ANNUITY AGREEMENT

FACSIMILE

Whereas, ---------- JOHN DOE ----------

of ---------- CLEVELAND, OHIO ---------- is interested in the objects and purposes of The United Christian Missionary Society, and to aid in advancing its work has given as a completed and executed gift the sum of ---------- ONE THOUSAND ---------- Dollars to said The United Christian Missionary Society, without any obligation whatsoever to account therefor;

Now Therefore, in consideration of the facts above stated, including the receipt of said sum of $1,000.00, said The United Christian Missionary Society, hereby agrees to pay to said - John Doe - during his life from and after this date, the sum of --- Fifty --- Dollars per annum, payable in semi-annual payments of -- Twenty Five -- Dollars each, beginning on the first day of January 1949, which payments shall cease on the date of the death of said John Doe.

Executed at Indianapolis, Indiana, this 11th day of October 1948

The United Christian Missionary Society,

Attest: SECRETARY By PRESIDENT

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55 to 59 years	4½%	80 yrs. and over	7 %

**The rate on a survivorship annuity is based on the age of the younger person.*

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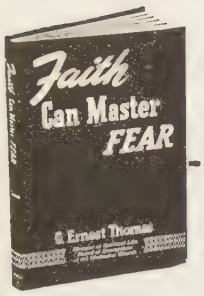

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Book Chat

(*Continued from page* 12)

Fire, an exposition of First Peter. Meyer was one of the saints of another generation and a fine expositor of scripture. In his general outlines of the material in the scripture he was scholarly and modern. We think he leaned rather heavily on the "letter" at times. Here is a rich vein of preaching or devotional material for our times.

GASTON Foote has brought together twenty-five brief essays on the communion by as many distinguished American preachers, which he calls *Communion Meditations.* Here such pulpit leaders as Robert J. McCracken, Edward H. Pruden, Clarence E. Macartney, Harold Cooke Phillips, Roy L. Smith, Samuel McCrea Cavert and J. Warren Hastings bring their favorite message on this central ordinance of the Christian church. The titles of these messages are interesting, the material well written and carefully edited, and the whole goes to make a very useful work.

Books Mentioned on Page 12

A LIFE OF JESUS, by Edgar J. Goodspeed. New York. Harper and Brothers. 248 pp. Price $3.00.

PATHS THE MASTER TROD, by Kelly O'Neall. St. Louis. The Bethany Press. 126 pp. Price $1.75.

THE WORDS OF LIFE, by Powel Mills Dawley. New York. The Oxford Press. 96 pp. Price $1.75.

TRIED BY FIRE, by F. B. Meyer. Grand Rapids. The Baker Book House. 218 pp. Price $2.50.

COMMUNION MEDITATIONS, Edited by Gaston Foote. New York and Nashville. Abingdon-Cokesbury Press. 176 pp. Price $2.00.

Publications Received

THE PROBLEM OF CHRIST IN THE TWENTIETH CENTURY, by W. R. Matthews. New York. Oxford University Press. Price, $2.00.

THIS WE BELIEVE, by Eric Montizambert. New York. Morehouse-Gorham Co. Price, $2.00.

CHATS FROM A MINISTER'S LIBRARY, by Wilbur M. Smith. Boston. W. A. Wilde Co. Price, $2.50.

A PRIMER OF CHRISTIANITY, by T. W. Manson, R. W. Moore, G. B. Caird. New York. Oxford University Press. Price, $3.75.

THE CHURCH IN THE PURPOSE OF GOD, by Oliver S. Tomkins. New York. World Council of Churches. 156 Fifth Avenue. Single copy, 50 cents; trade discount of one-third for quantity of 10 or more.

A FORTUNE FOR YOUR THOUGHTS, by Thomas Mann Selkirk. New York. Exposition Press. Price, $2.00.

A RESPONSE TO AMSTERDAM. Drafted by W. E. Garrison, Consultant at Amsterdam. The Association for the Promotion of Christian Unity, 222 S. Downey Ave., Indianapolis 7, Ind. 10 cents each; 12 for $1.00; 100 for $7.50.

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Echoes from Everywhere

(*Continued from page* 38)

I visited seven villages in which Christians are living. We went by ox-cart, by bus, horse, and on foot, but mostly on foot or horseback as the roads are not open even to ox-carts during the rainy season. We had fine fellowship with the little churches in these places and helped them work out some of their problems. It all seemed very much worth while.

But even greater is the witness of some of our village Christians. Recently a new village was opened where several confessed their faith in Christ and were baptized. Soon afterwards a meeting was held in the village. Evangelists were camped there and the Christians from the village near-by went every night to help in the meetings.

The men could stay all night but the women had to return to their own village, some of them carrying babies. Even so, seven or eight women went every night. They helped with the singing and even gave witness of what Christ has done for them. Some were not able to read but they could speak. This witness has done much good.

—Ethel Shreve

Takhatpur, India

India Mission Mourns Loss of Faithful Workers

Mrs. S. P. Lal passed away June 24, 1950. She was the beloved and loving wife of our excellent headmaster of the mission school at Damoh. When her health permitted she was a teacher. She was a lovely Christian woman.

G. L. Timothy died August 7, 1950. He lived a life of great service for his Lord. Dr. McGavran says of him: "He was a graduate of the Jubbulpore Bible School. In the days of Mr. Benlehr, Mr. Rioch and Mr. Saum he was a steadying influence in the work in the Takhatpur area. He took a personal interest in the Christian community. He has been known to walk twelve miles to end a quarrel he had heard about. In all he did he displayed good common sense."

John Christian, headmaster of the primary school at Jarhagoan, and house father of the boys boarding there, died in late July, 1950, leaving a large family of small children. He was a fine Christian man and his going has left many sorrowing friends and a need in the work hard to fill.

—*Mission News, India*

Christmas Sunday Nanking, China

The Sunday morning service was held in Sage Chapel at the University. President Wu Yi-Fang of Ginling College presided. Professor Chen from the seminary gave an inspiring sermon. The choir sang three choral numbers and a student sang a wonderful bass solo from the "Messiah."

Drum Tower Church also had a beautiful Christmas service that morning with the church overflowing. That afternoon all the choirs of the city sang in a three-hour traditional Christmas service at the large Presbyterian church. The place was packed to the roof.

—Lewis S. C. Smythe

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Fine People Inhabit Both Lands!

By MALCOLM L. NORMENT*

WE have been at the Yakima Indian Christian Mission for more than two years now. It was quite a change for us suddenly, in one big jump, to transfer from Latin America to the great Northwest U.S.A.; to move from the land of oranges to the great empire of the Yakima Valley Irish Potato. (People around here look with disdain on the Maine and Idaho product which they consider out-dated, outsized, and out-numbered!)

Contrasts in America

It was quite a transition from the ebullient, fluid, volatile, everlastingly effervescent temperament of Latin America, to the reticent, stolid, undemonstrable temperament of the North American Red Man. It was quite a step to make from the land of plains and languid streams to the startling vigor of this region of majestic mountains and tumbling rivers! From that land where the eye can never hope to reach the horizon, to this land where the sky drops down close around you and shuts you up in a little valley. Out there in Paraguay the sun shone brightly and ever willingly. In winter here at White Swan, Washington, one turns on the electric lights at three o'clock in the afternoon and is glad if the sun comes up again sometime in the distant future.

Wild Animal Life

Down there in Paraguay the neighbors were always on the lookout for jaguar and puma, tapir and wild pig; for alligator and boa constrictor. In this land the tracks on the neighbor's ranch may be those of deer or elk, wild mountain goat or grizzly bear, coyote or rattlesnake—even wild horses come down from the hills.

But it is in fishes that this region excels. We have over three thousand pounds of salmon stored away on the shelves at the Mission. It came in as fees for children. Out here an Indian can catch enough salmon in a week to pay the year's grocery bill and get a new car. I can remember fishing in an Oklahoma mudhole for six hours and going away with just one bullfrog for my efforts!

One Thing in Common

The two continents do have one very important thing in common—the fine people who inhabit both places. Let us look at some of our young Indian friends here at White Swan.

There is Reggie We-Ask-Us, a nine-year-old Nez Perce who flew into Yakima without telling anyone he was going. When our man found him at the airport, he had a big jack-knife and a broad smile to commend him. He temporarily lost the knife in church service the next morning; later, he lost it permanently! Now his Ingersoll Christmas gift gets all the attention except,

Mission boys play ball at the school.

of course, the dogs. We have about decided to name him "Three-Dog-Reggie." The dogs love him because he is willing to take things from the kitchen, hide them, and wait for the opportune time to feed them on the sly.

Rosie Wahpat is six and is as pretty as an angel. Her daily chore is to dust off the dining-room chairs after meals. When she comes upon anything sticky, she just spits on her hand and rubs the spot until it is clean!

We sent two of our boys to the Scout Jamboree at Valley Forge last summer. Dolly and Viola attended the International Convention at Oklahoma City. Arlene was queen of the Indian celebration on the Fourth of July. Eddie, sixteen years old, has a fine voice. He sang at our state convention. Tommy, an eighth grader, was outstanding in baseball and basketball. He was captain, coach and manager of his football team which won every game this season. His team was only scored on once.

An Eagle Story

The week before Christmas holidays, our boys became interested in making bows and arrows. After killing all (?) the mice on the place by this method of hunting, they went after bigger game. I was amazed one afternoon when Tommy came in carrying an eagle with a fifty-four inch wingspread. He said he had shot it through the head with an arrow from his bow. He must have been spoofing!

Indian names are intriguing—Dog Asleep, Weaseltail, One-Penny, Hop-to-Wit, Nightgun, Whiteman's Road, So-Happy. Parents give lovely names to their children—Melissa, Ladonna Louise, Cynthia, Carol Jean, Darlene. One of our Sunday school families has three boys whose nicknames are Sambo, Bimbo and Jumbo.

Nothing that happens in this menacing world we live in today can rob us of our faith nor deprive us of our friends, whether they be in far-away lands or here at home.

*Before going to the Yakima Indian Christian Mission at White Swan, Washington, Mr. and Mrs. Malcolm L. Norment were missionaries in Paraguay under The United Christian Missionary Society.

World Call News Room

(*Continued from page 40*)

department of social welfare. The executive secretary of the department is a member ex-officio and administrative secretary. Other staff members are consultative members.

Membership on the Commission of twenty-four has been accepted by Larry Brandon, Miss Genevieve Brown, Geo. Walker Buckner, Jr., Mrs. Dorsey King, H. B. McCormick, O. L. Shelton, H. L. Smith and George Oliver Taylor of Indianapolis.

Also, Edwin A. Elliott, Fort Yorth, Tex.; Lin D. Cartwright, St. Louis, Mo.; John Harms and Mrs. Rosa Page Welch of Chicago; James A. Lollis, Bowling Green, Ky.; Mrs. H. B. Marx, Muncie, Ind.; Franklin Minck, Akron, Ohio; R. B. Montgomery, Lexington, Ky.

Others include Miss Bertha Park, Cleveland, Ohio; Mrs. Goebel Sanders, Louisville, Ky.; Joseph M. Smith, Ann Arbor, Mich.; and Al Whitehouse of Cincinnati.

Mr. and Mrs. Brady Fowler of Valley Center, Kan., and Miss Patricia M. Sly of Indianapolis were accepted as missionary candidates by The United Christian Missionary Society at the January meeting of the board of trustees. Miss Sly hopes to go to the Belgian Congo. The Fowlers have not chosen their field.

Jarvis Christian College, Hawkins, Tex., has been the service project of the Indiana Christian Women's Fellowship during the past year. Many room decorations, dishes, glassware and a coffee maker have been sent as gifts. New equipment for the beauty parlor has been purchased, and all appointments for a tea table have been added to the hostessing equipment.

The department of social welfare of The United Christian Missionary Society in cooperation with the Christian Service Committee and the state agencies of Iowa conducted an Institute on Christian Service at University Christian Church, Des Moines, Jan. 8-9. More than 100 people attended. Members of the Institute were so enthusiastic that they voted to make the study an annual affair.

The department sponsored Institutes on World Affairs at Transylvania and Lynchburg Colleges in February, and will cooperate in one at Phillips University in March.

Miss Ruth Harnar, who is in the States on furlough from the India Mission, has enrolled in Western Reserve University for advanced study.

Mrs. Robert Lemmon, missionary on furlough from the Paraguay Mission, is recovering at her home in Lincoln, Neb., from surgery which she underwent Jan. 9.

Glen A. Holman has been appointed part-time state director of religious education for Montana. Mr. Holman is a native of Montana, a graduate of Northwest Christian College and the University of Oregon and is receiving his B. D. degree this term from Brite College of the Bible.

Mrs. Martha Theone Andrews Guy, former missionary to Japan, died at the home of her daughter, Mrs. Henry Finke, Jr., in Berkeley, Calif., Dec. 30. Mrs. Guy worked in the Japan Mission with her husband, the late Dr. Harvey H. Guy, from 1893 to 1907. After their return from Japan, the family settled in California, where they continued to work among the Japanese.

Mrs. F. W. Brokaw, who made her home with a daughter in Clarinda, Iowa, died Jan. 10. She was the mother of Mrs. Paul D. Kennedy, Missionary to the Philippines with The United Christian Missionary Society. Mrs. Kennedy, who is now on furlough, is in Iowa with her family.

Mrs. Robert J. McLin died at her home in Hazel Green, Ky., Jan. 12. She was the mother of Mrs. Allen R. Huber, missionary to the Philippines with The United Christian Missionary Society.

Alex Mooty of Nashville, Tenn., has been appointed director of religious education of Tennessee. Mr. Mooty is a graduate of Brite College of the Bible and has had several years of pastoral experience. He has recently been associate pastor of the Vine Street Christian Church in Nashville. He succeeds Miss Cathrine Carter, who resigned to become director of religious education at Olive Branch Christian Church in Indianapolis.

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Dear World Call Reader:

Your March World Call will be delivered very near the date of my first anniversary as World Call secretary. It is hard to believe a year has elapsed since I first sat at this desk. The time has passed swiftly for it has been a very busy, happy and gratifying year.

A steady monthly increase in subscriptions has been a source of satisfaction, and your words of praise for World Call and words of encouragement for me have combined to make this a year to remember.

A recent letter from *Mrs. W. W. McDowell,* McKinney, Texas, sent me skimming on a cloud over the office to share it with the entire staff. Mrs. McDowell has been a World Call reader since the first year of its publication. She wrote to congratulate us on the January 1951 issue, and to express her appreciation for the exceptionally fine articles it carried. Mrs. McDowell says she always appreciates World Call, but that this particular issue seemed especially good from "kiver to kiver."

How much a word of appreciation can mean! *Dr. Clark Buckner,* director of publicity for A Crusade for a Christian World, recently conducted one of the morning chapel services held daily here at Missions Building. He spoke of the importance of expressing our appreciation, our gratitude and thanks. It isn't enough just to feel them. Only as we express them do they become meaningful for others.

Imagine how much it must have meant to *Mrs. Florence Bryan* when the women of the church, North Middletown, Kentucky, expressed their appreciation for her long years of service. A surprise tea was given in honor of her ninetieth birthday. Mrs. Bryan is the only living member of the original seven women who formed the North Middletown missionary society fifty-four years ago. Her daughter, Mrs. Emma Bryan Snyder, in writing of the event, said her mother subscribed to The Missionary Tidings for many years, and had always subscribed to World Call.

Now it is my turn to express appreciation. I am delighted at the way in which you are using the material sent out in the packet in January. The orders are pouring in; and when I think of all the interest in World Call that will be stimulated by so many good programs, I am very grateful.

Do you remember when I asked you to make a New Year's resolution to get one new subscriber for World Call? Have you kept it? June 30 will be here almost before we know it, and that is the time you want the subscriptions in your church to total ten per cent of your membership. That means you will be listed in the Ten Per Cent Legion, and the subscription you get may be the one needed to put you there. More important, you will have another well-informed church member. You know how much that means to your church. Keep that resolution between now and June 30, and I will always be,

Gratefully yours,

Evylin R. Gribble,

National World Call Secretary

WORLD CALL INDEX

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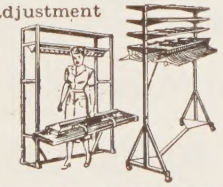

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1950 to December 31, 1950, Compared with July 1, 1949 to December 31, 1949

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1949-50	1950-51	1949-50	1950-51
Churches	$353,098.94	$369,608.75	$ 49,786.77	$ 57,629.00
Bible Schools	115,735.88	116,825.04	4,935.84	5,072.51
Christian Women's Fellowship		238,162.61		2,550.60
Women's Missionary Societies	92,591.78	53,384.02	1,398.58	875.00
Councils	223,987.21	39,629.82	3,881.70	855.35
Young Matrons' Missionary Societies	3,853.11	2,882.55	55.00	280.50
Guilds	17,570.40	18,006.64	293.18	522.80
Youth Groups	11,759.54	12,756.50	243.90	564.50
Children's Groups	1,404.03	2,049.44	176.94	91.14
Individuals	8,398.02	18,314.43	11,204.96	22,988.72
Grand Totals	$828,398.91	$871,619.80	$ 71,976.87	$ 91,430.22
Adult Missionary Organizations Totals	$338,002.50	$352,065.64	$ 5,628.46	$ 5,084.25

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $43,220.89.

Last Column

Plant These in Your Church Garden

Peas (4 rows)
- Presence
- Promptness
- Prayerful preparedness
- Perseverance

Squash (3 rows)
- Squash malicious gossip
- Squash harmful criticism
- Squash indifference

Lettuce (2 rows)
- Lettuce be faithful to duty
- Lettuce be loyal and unselfish

Turnips (6 rows)
- Turnip at Sunday School
- Turnip at Training Union
- Turnip at Worship Services
- Turnip at Prayer Meeting
- Turnip with a friend or neighbor
- Turnip with a determination to make life count for the most.

—*University Christian Visitor*
Seattle, Washington

The magnanimous man will accord his neighbor more than justice. In the etymological sense of charity—*caritas,* meaning love—he will understand his weaknesses, sympathize with his temptations, overlook his peccadilloes.

Paul Had a Busy Day!

Paul Kepple, Jr., is the son of Mr. and Mrs. Paul Kepple, missionaries in Mexico and in charge of the new Rural Center at Pabellon—*Granja Huentepec,* which means "Mountain of Light Farms."

One day Paul, fourteen years of age, was left in charge of the farm, the construction, the kitchen and Gonzalo who had come home sick the afternoon before.

"I was very proud of him," writes Mrs. Kepple. "When we returned we found that everyone on the farm had gone right ahead with his work. Paul had taken Gonzalo's temperature at regular intervals and had nursed him according to instructions. He had almost finished a cabinet he was making for the kitchen. He had heated and served dinner at noon, and, when we came in at dark, he was feeding the boys light, golden waffles—having read in a book how to make them!

"He didn't wash any dishes, however!"

Look at the Right Pile!

Little Jerry was helping to sort sox after the wash. Mrs. Kenneth Harleman, boys' matron and religious education director at the Yakima Indian Christian Mission, was bemoaning the increasing pile of "holey" ones when Jerry said, "But look, Mrs. Harleman, how many don't have holes!"

Eventually it may dawn upon us that there is more to see in life than seeing how many miles per hour we can get while going through it.

THE OLD PREACHERS NEED GIFT MONEY

THE Pension Plan, in 20 years of operation, has met every contractual obligation, and accumulated reserves amounting to $12,074,780.54 of dues and interest to pay present and future claims on 5,231 members.

The original intention of the Pension Fund was to secure sufficient gift money to pay prior service members of the Pension Plan $50.00 a month and the widows $25.00 a month. When only 42% of the essential money was pledged, it was necessary to cut these amounts to $21.00 and $10.50 a month. High prices and a devalued dollar make it an economic necessity and a Christian obligation to meet the original intention as soon as possible. When every pensioner receives at least $50.00 a month, and every widow at least $25.00 a month, it will then be in order to ask, "Are these amounts sufficient?"

There are 404 retired members of the Pension Plan receiving less than $50.00 a month. Of this group, 131 receive less than $21.00 a month, 167 receive exactly $21.00 a month, and 106 receive more than $21.00 but less than $50.00.

Of the widows receiving Pension Plan checks, 290 are getting less than $25.00 a month. There are 62 receiving less than $10.50 a month, 156 receiving exactly $10.50 a month, and 72 receiving more than $10.50 but less than $25.00.

Here is a group of 694 pensioners to whom every contractual obligation created by dues payments is being met. Many are already receiving gift money. All of them need larger monthly incomes. *Member pensioners receiving $50.00 a month or more, widows receiving $25.00 a month or more, and the recipients of Ministerial Relief are not included in this group of 694 low pensioners.*

There is one answer to the needs of these aged preachers and their widows—*gift money.* To lift every member's pension to $50.00 per month and every widow's pension to $25.00 per month would require $15,838.76 per month of gift money. This is $190,065.12 for one year.

Increased giving through local missionary budgets, the Easter offering, annuities with the Pension Fund and bequests to the Pension Fund provide needed gift money for old preachers.

Now is the time to help these 694 who did what they could to help themselves.

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Easter

March 25, 1951

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